

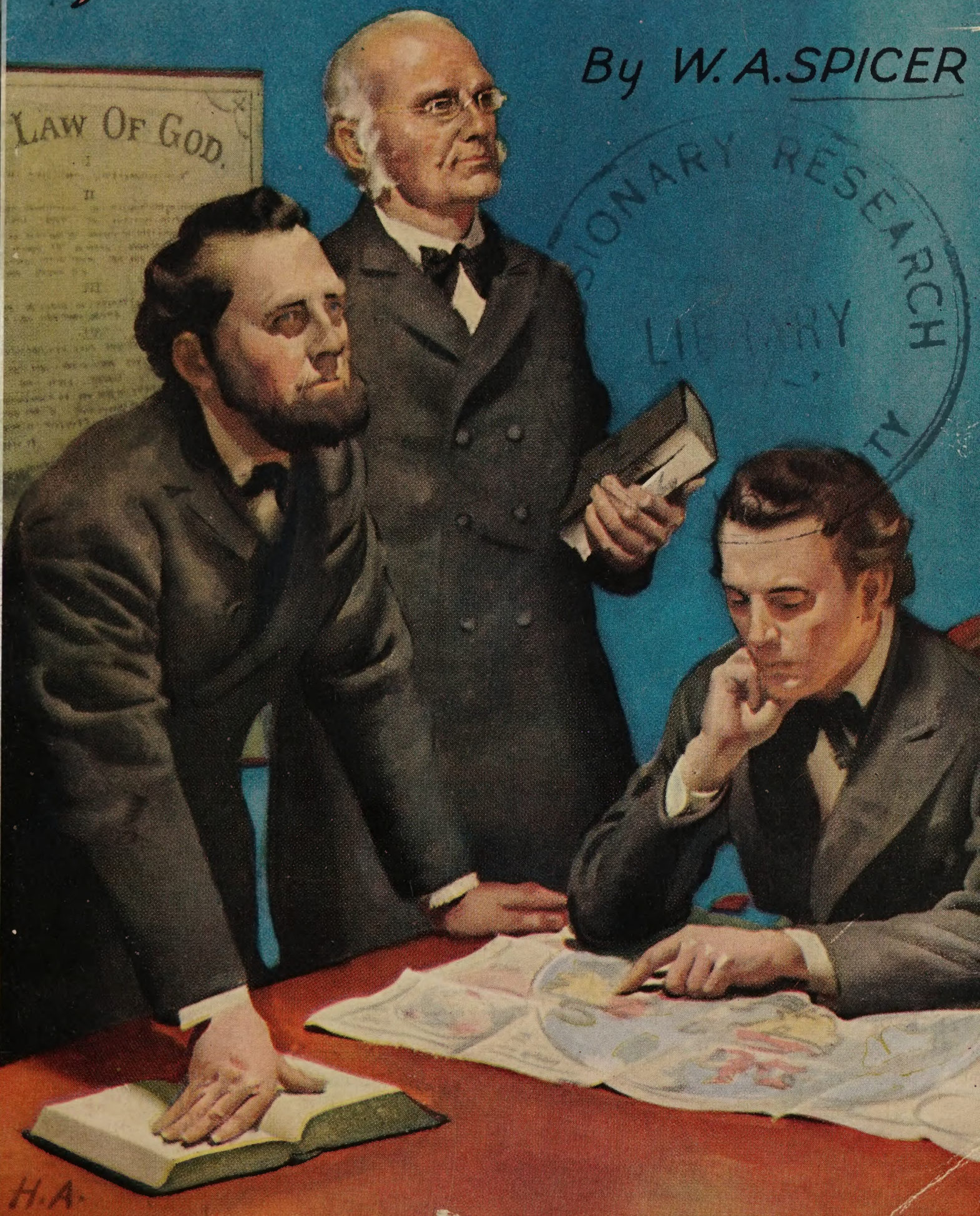
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After 100 YEARS

By W.A. SPICER



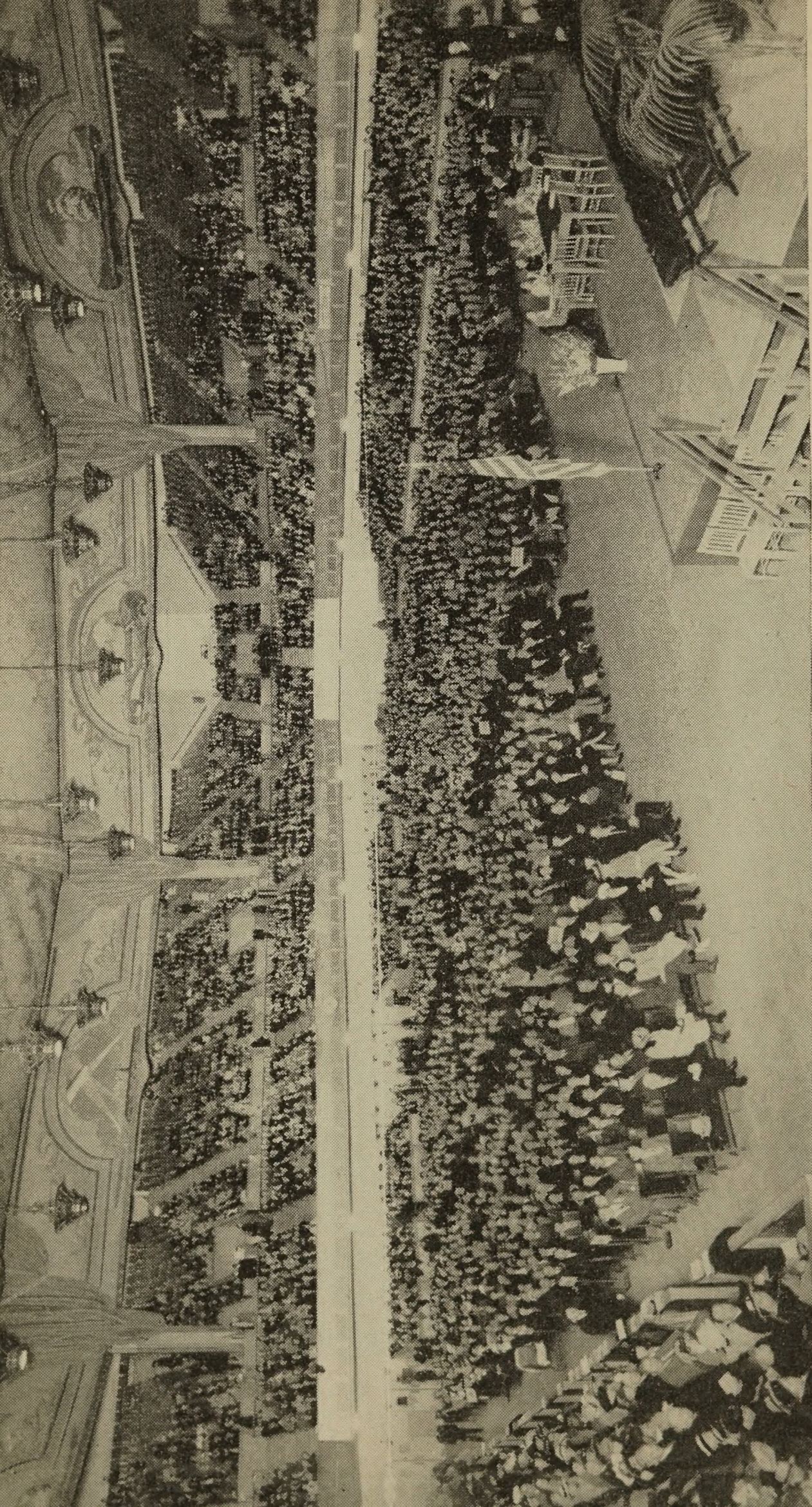
H.A.



For a Work of World Evangelism, Efficient Training Centers for Seventh-day Adventist Youth Are Established Throughout the World. Of the Many Adventist Colleges in the United States, Emmanuel Missionary College (shown above) Is the Successor to Our First Educational Institution (insert), Established in 1872 at Battle Creek, Michigan



The Washington Sanitarium and Hospital at the Nation's Capital.
A Major Link in the Chain of Adventist Health Institutions
Round the Globe



Under the Blessing of God Seventh-day Adventists Have Entered Almost Every Country of the World. Several Thousand Delegates From Home and Abroad Are Shown Attending a General Conference Session in 1941. The Picture Opposite Shows the Small Beginnings of Seventh-day Adventists. The Little Wash-
ington, New Hampshire, Church Is the Oldest Seventh-day Adventist Church Still in Use

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After One Hundred Years

1844-1944

*How the Work of Seventh-day Adventists
Has Spread to the Ends of the Earth*

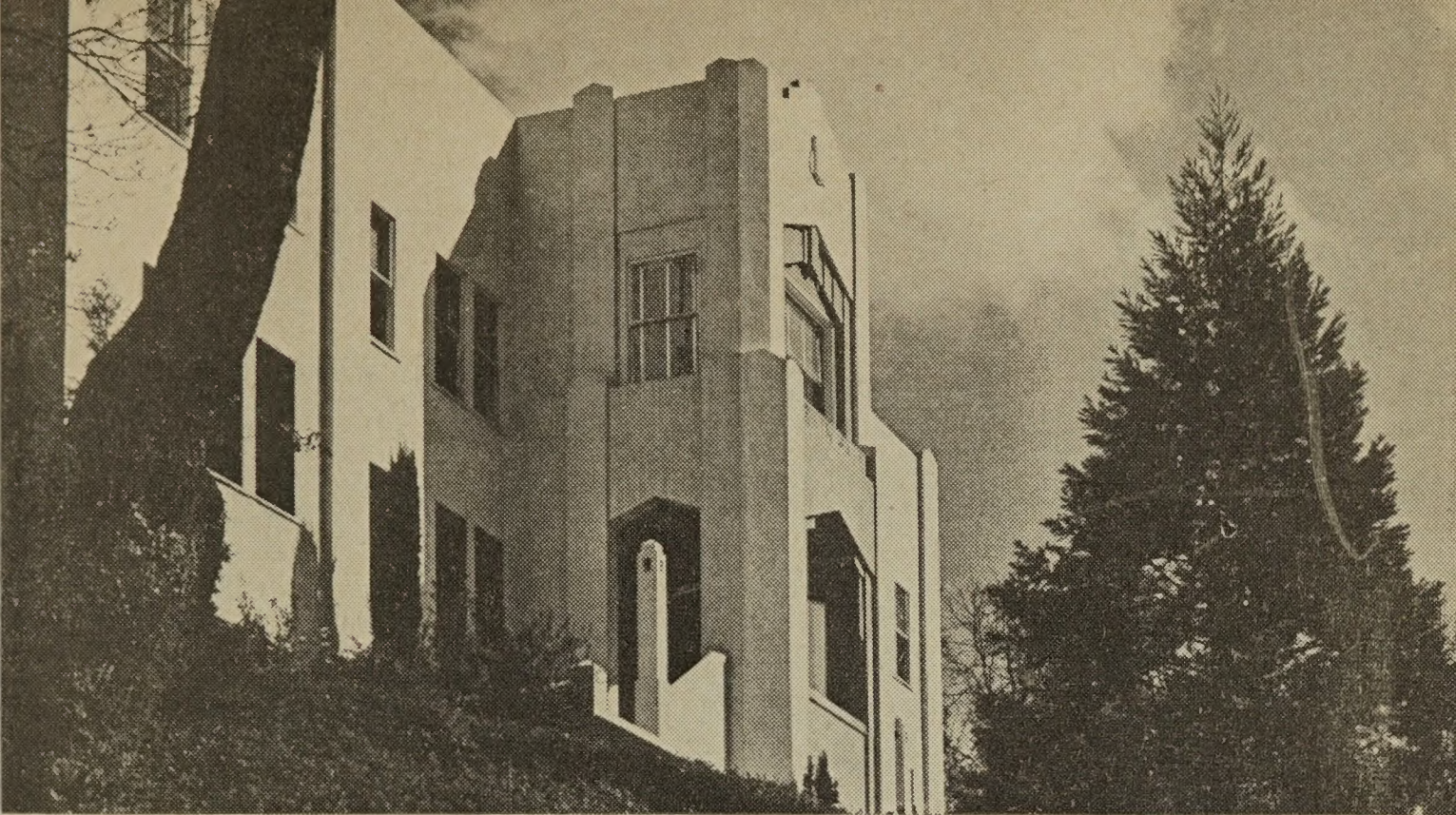
By
WILLIAM A. SPICER

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Pacific Union College, Angwin, California

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Pictures Opposite.—The Hospital Unit of the College of Medical Evangelists at Los Angeles, California, and a Class of Medical Students Graduating From the College

PRINTED IN THE U.S.A.



FOREWORD

Observers Speak Who Look On From Without

BEFORE sketching briefly the rise in 1844 of the work of Seventh-day Adventists, we shall let non-Adventist observers tell to what proportions this work has extended. These who look on will not tell of great numbers, but of great extensions of activity—world expansion out of the ordinary. Here is a people, small in numbers, with a work touching the uttermost parts of the earth. And it has all come about since 1844. The facts challenge attention, whatever may be one's attitude toward religious work or teaching.

Some years ago a feature writer in the illustrated Sunday edition of the *Washington Post* introduced a survey of a world-missionary activity by the headlines:

“Capital Home of Church Whose Activities Surpass Those of Department of State.”

“Seventh-day Adventists Use More Languages, Monies, Than Diplomats.”

The journalist went on to say:

“Washington has two institutions that cover, with their enterprises, the entire world to its remotest sections. Everybody knows about the Department of State and its affairs with every nation. Comparatively few people, however, realize that Washington has another institution [the head-

The Picture.—With a Zeal Inspired of God, Seventh-day Adventist Colporteurs Traverse the Globe With Gospel Literature. Here Is Shown a Small Group of Them in the High Andes of South America

quarters of the Seventh-day Adventists] that is just as international. In fact, this institution does not confine its activities to the 'beaten paths,' but has representatives in the little specks of islands that dot the seven seas."—Aug. 6, 1933.

The *Post* writer noted the hundreds of languages employed by the missionary organization and said, "The Department of State has no use for such an array of languages."—*Ibid.*

Really, those who are engaged in this language extension can scarcely credit their own reports as the sum totals are worked out. This World War has interrupted postal communication and broken the regularity of reporting; but the report of languages in use for the four years ending in 1939 (the year the second World War began) reads:

"During the four years ending in 1939, the gain was one new language added every six days."

That is how the languages used in spreading the news of the approaching second advent of our Lord are being added to, year after year, among the tribes of earth.

SEARCHING OUT REMOTE PLACES

In recent years Messrs. Hall and Nordhoff have made the name of Pitcairn Island popularly familiar by their writings—historical and fictional—and by their material help in making moving pictures, reviving the old story of the famous mutiny of the *Bounty* and the settling of Pitcairn in the days of 1790. Speaking of a first visit to Pitcairn Island in the South Pacific, Mr. Hall told how he was the guest of aged Uncle Ben Young (fourth generation from Ned Young, one of the original mutineers of the ship *Bounty*). When night came Uncle Ben led evening worship in his cottage. It reminded Hall of the scene in old-time Scotland, described in Robert Burns' poem *The Cotter's Saturday Night*.

Only, in the South Pacific, this must have been the Pitcairn cotter's Friday night. For, as Mr. Hall said:

"They are devout Seventh-day Adventists. That primitive faith seems to suit the Pitcairners of these days; or perhaps it is they who suit the doctrines of the sect. At any rate, it searched them out. There seems to be an affinity between such communities in the far hinterlands and waters of the earth and Seventh-day Adventism."—*Atlantic Monthly*, April, 1934.

As we shall see, the gospel message of preparation for Christ's second advent is described in Scripture as marked for "every nation, and kindred, and tongue, and people." That is why the message makes its way into all the remote places of earth, making glad the hearts of peoples of many tribes and tongues.

There is an affinity, truly, born of the Holy Spirit, between every heart that needs help and the gospel of Christ's saving power. Years ago a South Pacific mission launch landed on the island of Mussau, one of the St. Matthias Group, just below the equator. The island people were so far down in the way of degeneracy that government authorities had despaired of them. The captain of the mission launch asked for the privilege of giving the islanders some teachers. He told me—for I was just then visiting Australia—that the chief replied, "Yes, we have been waiting for you."

Think of that. Waiting! The Scripture has said of this time of spreading light: "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law." Isaiah 42:4.

A few trained island teachers were left on Mussau—the teachers themselves but a few years out of heathenism. Two or three years passed, and practically the whole island was transformed. A government official on his inspection



On Remote Pitcairn Island Uncle Ben Young Leads Evening Worship in His Cottage.
The Islanders Are Devout Seventh-day Adventists

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Paul Remmey, Artist

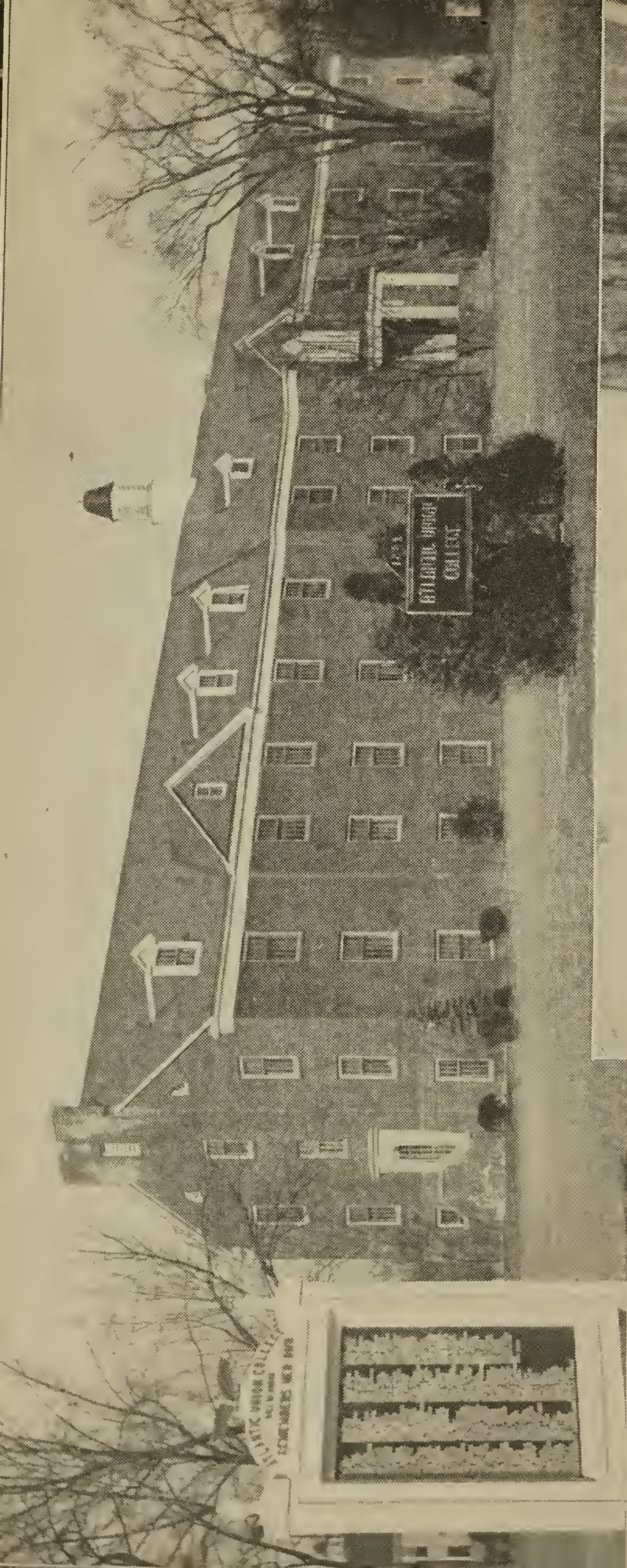
rounds exclaimed: "I am astonished at what I have seen. I cannot realize that such a change is possible. What is it that you have done to the people? They are changed. They seem to be living for something which I cannot understand. I marvel. And I say, It is a miracle!"

Now that island is supplying teachers to other parts. Talk about affinity! There is indeed a Spirit-engendered affinity between the needy soul and the gospel message of life in Christ Jesus. Men of the world recognize it. On that same visit in Australia I was told of an African travel film that was being shown in the cities. Some views were given of the ancient Pygmy people, the dwarf tribesmen of the remotest French Cameroons. My friends who saw the film told me: "Under one picture of a group of the Pygmy people—standing timid and frightened, dirty and unkempt—the photographer had printed the title: 'Waiting for the Seventh-day Adventists to Come and Clean Them Up.'"

Men do expect to find this movement, that arose in 1844, speeding on and on to the uttermost parts of the earth. And, oh, the wonder of it! During this second World War, with our French missionaries unable to get their families out of the Cameroons for badly needed furloughs, they have recently sent word that the first work has begun among the Pygmy tribes. Some are seeking help.

Providence moves so strangely and so far beyond any human forces or the plannings of men that only the Lord Himself can tell when the witness has been borne to the last tribes and tongues. Yet Christ's prophecy holds good. When the disciples asked Him for the signs of His second coming, He closed the list with the words:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.



Typical of Adventist Colleges, Atlantic Union College, Near Boston, Has Made a Large Contribution of Its Young Men to the Nation in Its War Effort. Taking the Initiative, All Colleges Organized Lifesaving Units. More Than Ten Thousand Adventist Young Men Are Now Serving in Medical Units of the Armed Forces

COMMENTS IN THE AMERICAN RELIGIOUS PRESS

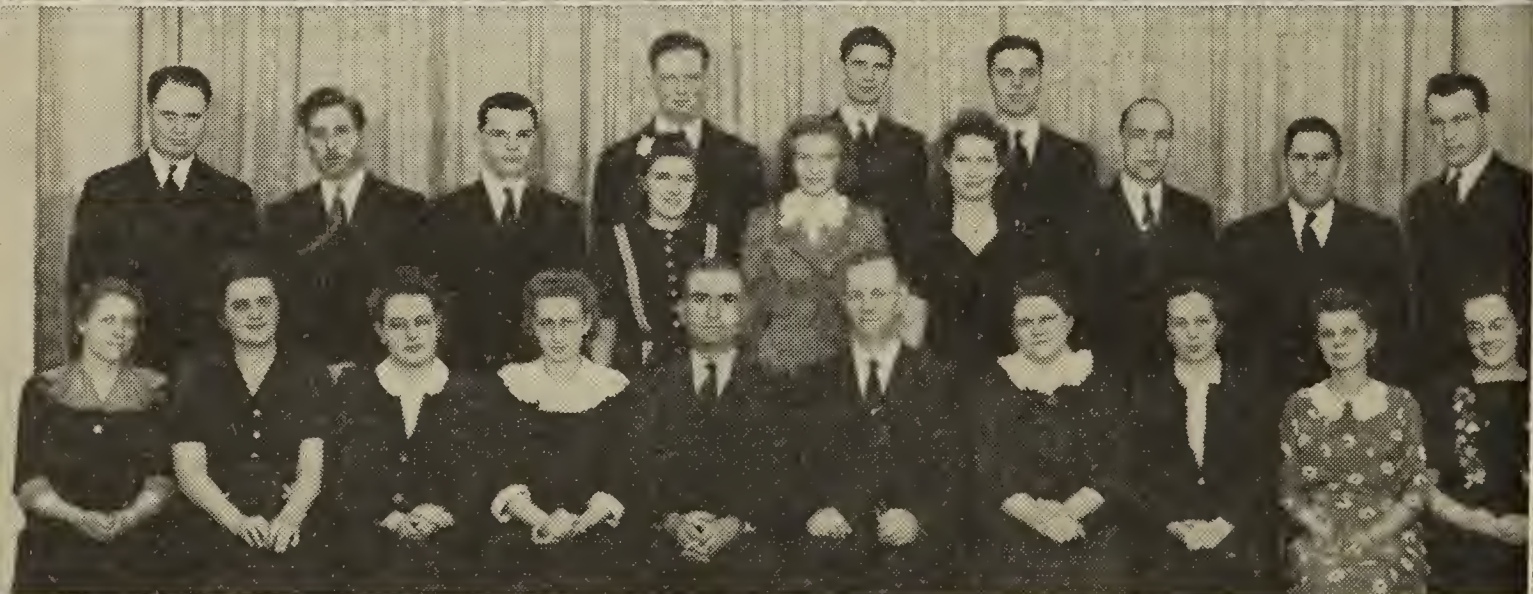
Long and repeatedly this wide-spreading work has been spoken of by the religious press as something unique and remarkable. One of America's leading Christian weeklies said editorially of this extended work of the Adventists:

"Small though the denomination is, it has its missionaries scattered through every region of the globe, . . . working with a consummate skill that is systematically taught [to their children and youth in their church schools and colleges] as a part of their regular training."—*New York Christian Advocate*.

How otherwise would a body of young people be inspired to go out to win souls to Christ in all lands? It was the idea in the old Moravian missionary movement of colonial times, led by Count Zinzendorf (and, by the way, Count Zinzendorf was an observer of the seventh day, as are Adventists).

If one goes to the Adventist colleges today, in this time of the second World War, one finds large groups of young people—more women than men, for so many men are in the national service—studying languages to get ready for the stronger entry into mission lands as soon as the way opens. Here are colleges providing, not only ordinary courses in modern European languages, but also classes in Chinese and Malay and Hindustani, Burmese and Arabic and Russian, and I know not what others. Teachers are found from among the returned missionaries who have had to evacuate war areas for a time. And young nationals of various countries, who are studying in America, who speak these languages as their mother tongue, are brought in to drill students in the practical use of the various tongues.

A book published by a religious publishing house in the South, shortly before the outbreak of this World War, and entitled *The Small Sects in America* (Cokesbury Press, Nash-



ville), included this quotation on the work of the comparatively small Adventist denomination in this matter of carrying a message to the world: " 'They are operating more mission fields, conducting work in more mission fields and languages, and sending out more missionaries than three of the largest Protestant mission boards in North America, whose constituency outnumbers them seventy-two to one. They are giving nineteen times as much per member for foreign mission work as the per capita contribution of these three largest Protestant bodies.' "—Page 56.

Quickly let us say here that this people decline to gather any credit to themselves by such a comparison. They well know that they have to repent of doing so little in such a time, when Christ's coming is plainly so near. "Prepare ye the way of the Lord!" is again His call. We count as agencies of His preparation every factor that is spreading the Word of God and lifting up Christ as the example and the Saviour of men. The missionary program of all denominations is a part of the work of world evangelization that was to come in the last days. Yet Scripture plainly shows that there was to come a special gospel message at the last, calling men of every nation to prepare by Christ's grace to meet the judgment hour and the second coming of our Lord in glory. That is the special message that is being carried to the world by this definite movement that arose in 1844. Every believer is called to join in proclaiming the approaching day.

The Pictures.—Top: The Theological Seminary, for Postgraduate Work, at Washington, D. C. Center: A Class in Arabic. Bottom: Classes in Malay and Chinese. These Language Classes Are Preparing to Enter the Mission Fields Immediately After the War



PART ONE

The Appointed Time

AN ERA OF SPREADING LIGHT

THERE is always light above. While war draws new lines on the maps, and hearts are filled with anxiety, it is good to know that the purposes of the Eternal, written long ago in the Book, are in no wise changed.

Ancient Scripture foretold stormy times in the latter days. For that matter, this old earth has known few years of peace since Satan lured man into sin. When Lucifer (Light Bearer) in heaven went wrong and became Satan (the Adversary), "there was war in heaven." Revelation 12:7. And from the time when, expelled from heaven, he lured man into sin, there has been war on earth. Recently, in a question-and-answer column in the *Washington Star*, much information was given in reply to a question about peace on this earth:

"Q.—How many years of peace have there been in the history of mankind?—P. D.

"A.—Bloch's *Future of War* (1899) states that from 1496 B. C. to 1861 of our era there were but 227 years of peace in a cycle of 3,357 years; that is, there were fourteen years of war for every year of peace. Since 1861 there has been no year in which a war was not being waged in some part of the world."—March 22, 1944.

But the darker the times grow on earth in these latter

The Picture.—John the Revelator Saw a Special Gospel Movement Rise, Pictured Under the Symbol of an Angel Flying With the Last Message for Men

After Doré, Artist



In 1844 Morse Sent His First Telegraphic Message: "What Hath God Wrought!" Modern Inventions Have Greatly Aided the Speedy Proclamation of the Gospel

Courtesy of The Western Union Telegraph Company

days, the greater the energies of heaven in spreading light to help save mankind. In the foretelling of one general outline of world history, the angel of God said to the prophet Daniel, in the days of ancient Persia: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

The events of that outline of prophecy point to the closing years of the eighteenth century as the beginning of this "time of the end." And just there came the "era of modern missions," with an outburst of increased light and knowledge. The late Dr. D. L. Leonard, in his *Hundred Years of Missions*, wrote:

"The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed. . . . It was then that for the first time since the apostolic period, occurred an outburst of general missionary zeal and activity. . . . It was the plain people, the masses, that now began to pray and give and go."—*Page 69.*

At once the great missionary societies sprang into being in the churches—the Baptist society first (in England) in 1792, with William Carey, the shoemaker preacher, sent to India. Then came the London Missionary Society (Congregationalist, mainly) in 1795, with a shipload of missionaries for the South Pacific Islands sailing down the Thames singing, "Jesus, at Thy command we launch into the deep." The Church of England organized the Church Missionary Society in 1799. In America the Congregationalists organized the first society, the American Board, in 1810, and the Baptists followed in 1814. At the same time came some of the greatest agencies for spreading light—the British and Foreign Bible Society in 1804, and the American Bible Society in 1816. Thus there swept into action agencies for spreading the knowledge of God over the world, answering to the angel's declaration, "Many shall run to and fro, and knowledge shall be increased."

All through these years since "the time of the end" opened, a hundred and fifty years ago, the advance moves of all great mission societies have carried the light into dark lands by translation of the Bible, in whole or in part, into over a thousand languages, and by the personal ministry of thousands of missionaries. Everything has been moving toward the bright goal of a world-encircling work. But a hundred years ago a special gospel message, foretold in prophecy, began to sound, as the time of divine appointment came in 1844.



Franklin B. Smith

A SPECIAL GOSPEL MOVEMENT THAT BEGAN IN 1844

ON the Isle of Patmos, just off the coast of Asia Minor—where in this World War the airplanes and warships have been circling all about—the prophet John, of New Testament times, was a prisoner of the Roman Empire. And there, in visions of the future, he was shown the scenes of the closing days of this earth's story. What he saw in vision he wrote in his book of Revelation. He saw the storms of war breaking over the nations—in the East and in the West—even until the final Armageddon. He saw in vision the coming of Christ in glory to reap the harvest of the earth. It is the closing theme of Revelation 14. That means the end; for Jesus told His disciples: "The harvest is the end of the world." Matthew 13:39.

Just before Christ's coming to end the reign of sin and death, the prophet John—in this view of Revelation 14—saw a special gospel movement rise, pictured under the symbol of an angel flying with a message for men. The prophet wrote down what he saw and heard: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

It is clearly a picture in symbol of a gospel work by men; for not to angels but to men has God committed the ministry

The Picture.—The Second Coming of Christ to This Earth Is the Focal Point of All Scripture. Christ Will Come to Bring Salvation and Put an End to Sin and Death

of the gospel. The prophet repeats the message that he heard preached to all peoples: "Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7.

Before Christ comes in glory there must be a work of judgment in heaven above, deciding who are righteous and who are wicked.

The prophet Daniel was shown in vision the opening of just such a judgment hour in heaven, while the people and nations on earth were engaged in the final conflicts. Daniel described it: "I beheld, . . . and the Ancient of days did sit: . . . His throne was like the fiery flame, and His wheels as burning fire. . . . Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7: 9, 10.

This is no picture of the final execution of judgment after the resurrection of the wicked; for, as the next verse says, while this judgment is taking place in heaven, error and evil are at work on earth. Unbelieving men do not know that the end is near and that our Lord is preparing to come in glory, that there is a judgment hour now passing in heaven and that "the books" of record are opened—the records of men's lives. It is there being decided who are to receive life and immortality when Christ comes, and who are to receive condemnation. This judgment work must be done before Christ appears, for when this examination of the opened books in the heavenly sanctuary is finished, Jesus says:

"He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be,

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:11-14.

With a judgment hour so vital passing in heaven above, as a preparation for Christ's coming with the award to every man of life or of death, the Lord in love and mercy sends a gospel message crying to all men:

"Fear God, and give glory to Him; for the hour of His judgment is come."

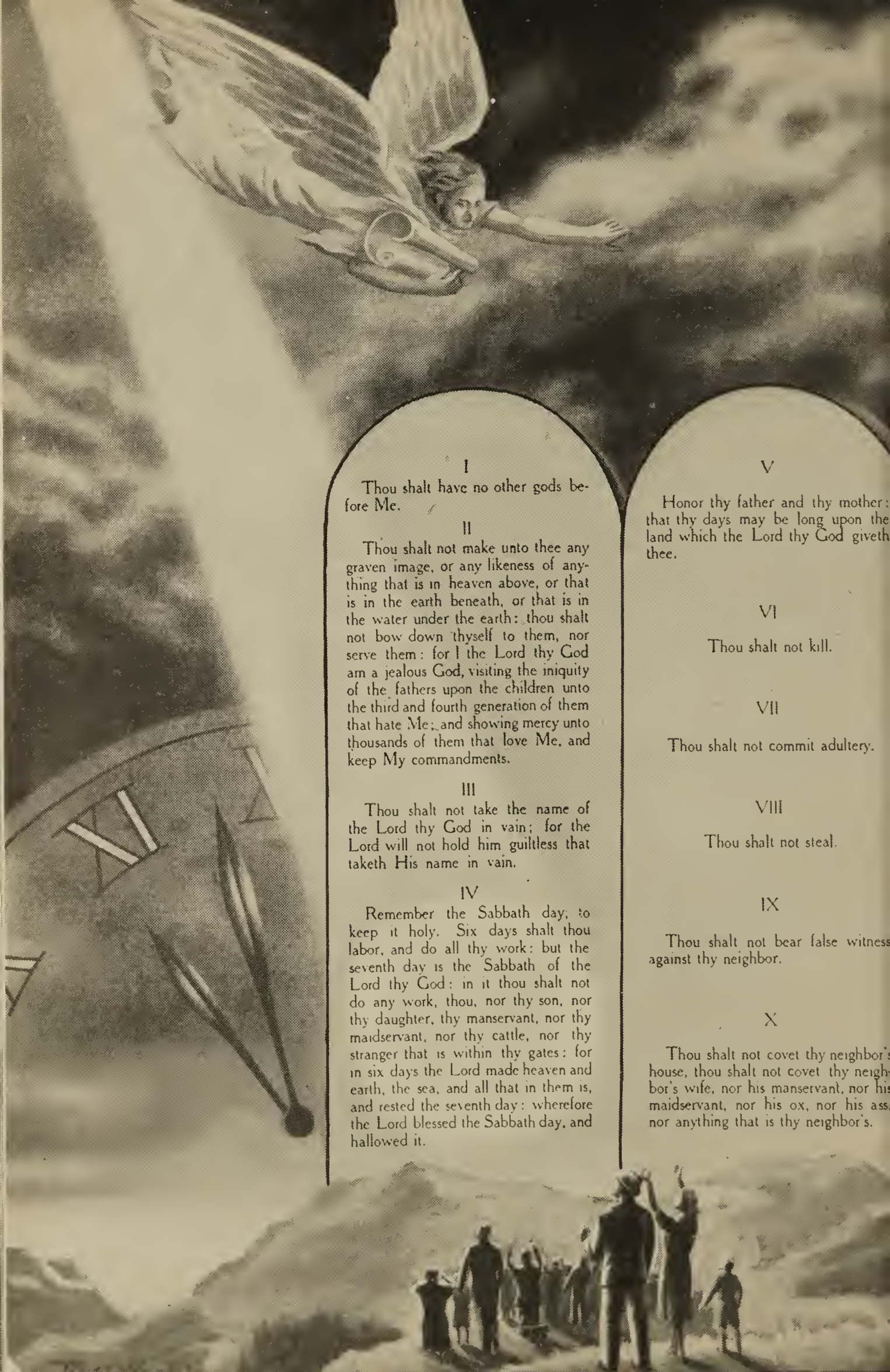
At the opening of any serious court on earth a formal call is sounded to inform men that the court is open, so that persons having cases pending may be prepared, may be represented by an advocate or attorney. When, some years ago, the Supreme Court of the United States, in Washington, moved its sessions from the room in the Capitol into the new palace of justice, across from the Capitol, the veteran court crier proclaimed at the opening session:

"Oyes, oyes, oyes! [Hear ye, hear ye, hear ye!] All persons having business before the honorable, the Supreme Court of the United States, are admonished to draw near and give their attention, for the Court is now sitting. God save the United States and this honorable Court."—*Time Magazine*, Oct. 15, 1934.

Just so, in the last days, while the infinite event of all events since creation and Calvary—the second advent of Christ in power and glory—is preparing in heaven above, the Lord sends a message to men, crying in effect:

"Hear ye, hear ye, hear ye! All persons having business before the supreme court of the universe are admonished to draw near and give their attention, for the court is now sitting."

In the prophecy of Revelation 14 the call is rendered:



I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

"Fear God, and give glory to Him; for the hour of His judgment is come." It is a plea to all persons having business with that court to prepare, to be ready with attorney or advocate. And with this heavenly court, who has not business pending? "So then every one of us shall give account of himself to God." Romans 14:12. We must have an attorney, an advocate to stand for us there.

And, thank God! we do have an advocate—provided for us without money and without price! "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. To Him we commit our sinful hearts and lives—to One who can never lose a case fully committed to His care.

"And now before His Father's face
His precious blood He pleads;
For those who seek the throne of grace,
His love still intercedes.

"His love will not be satisfied,
Till He in glory sees
The faithful ones for whom He died,
From sin forever free."

—R. F. Cottrell.

WHEN "THE HOUR OF HIS JUDGMENT" CAME

In the typical service of the earthly sanctuary in ancient Israel, repeated every year, the last day of the yearly round was a day of judgment in the camp. All year the priestly ministry had proceeded in the holy place of the sanctuary. But on the last day the ministry moved into the most holy place, beyond the second veil, where the visible glory of the presence of God was revealed. The life of everyone in the camp came in solemn review. Anyone not found right with

The Picture.—At the "Time Appointed" God Raised Up a People Who Keep His Commandments and Herald His Soon Coming
Russell Harlan, Artist

God, in humbling of the soul that day, was to be "cut off," separated from the camp. (Leviticus 23:29.) The trumpet call on that day was a call to judgment. A Roman consul in Jerusalem recorded the solemn charge given to the high priest as he was to enter the most holy place, alone, for this closing ministry. His associate priests charged him: "Take it to heart, that thou art going to appear before the King of all kings, who sits upon the throne of judgment."—*Rodkinson's Babylonian Talmud*, Vol. VI, p. 146.

To this day the devout Jew considers that tenth day of the seventh month a veritable day of judgment. A modern Hebrew poet says of it:

"The great white fast! The day that solemnly
Its clarion call sent over land and sea. . . .
What mandate gave the day to you and me?
It is the judgment day of all the year!"

The service of this day, dealing with all the record of the year, was described in Scripture as the cleansing of the sanctuary. (Leviticus 16:19.)

The New Testament tells us that in the heavenly sanctuary Christ, our high priest, has been ministering for sin—"a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:2. The priestly service in the Levitical sanctuary on earth was after "the example and shadow of heavenly things."

It was therefore made infallibly sure that Christ's closing ministry in the heavenly sanctuary, before He comes as King of kings and Lord of lords, would be a judgment work, corresponding to that day of the cleansing of the sanctuary that ended the year in the typical service of old.

THE ANGEL GABRIEL EXPLAINS THE TIME

Note how this topic of the judgment hour is dealt with in three successive chapters of the book of Daniel.

1. Chapter 7. The scenes at the opening of the judgment are described. "The judgment was set, and the books were opened." The prophet's vision of it shows that the great apostasy against the truth, the "falling away" that was to come after apostolic times, will at last be dealt with in the judgment review above, and Christ will be there adjudged rightful possessor of the everlasting kingdom. (Verses 9-14.)

2. Chapter 8. Here the prophet saw again in vision the work of the historic apostasy. "It cast down the truth to the ground; and it practiced and prospered." It must have appeared to the prophet that error would always be allowed to tread the truth "underfoot." But for his sake (and for our sakes as well) a voice cried in the prophet's hearing, "How long shall be the vision?" or, as some render it, "Until when?" The answer was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

In prophecy, where symbols are used, a day is repeatedly used as the symbol for a year. This means, therefore, 2300 years; then would the judgment hour come, the opening of the great antitypical service of cleansing the sanctuary. Then, too, while the verdict against sin and error is being prepared in the judgment court in heaven, we would expect the Lord to send a message on earth to lift up again the truths that have been trodden underfoot by tradition. Only such a reformatory message could answer the question, How long shall error trample upon truth without being challenged and answered from the everlasting Word? This cleansing of the sanctuary was to come in the latter days; for the angel declared, "Understand, O son of man; for at the time of the end shall be the vision." Daniel 8:12-17.

3. Chapter 9. Again the angel comes to Daniel to complete the explanation. As yet the beginning of the 2300-year period has not been explained. The angel therefore begins



The Administrative Offices of the Seventh-day Adventists' World-Wide Work, at Washington, D. C.; and (below) the Presidents of the General Conference From Its Organization in 1863. Left to right, top row: John Byington, James White, J. N. Andrews, George I. Butler, Ole A. Olsen; bottom row: George A. Irwin, Arthur G. Daniells, William A. Spicer, C. H. Watson, and J. L. McElhany

with this matter of time prophecy—involved in the vision of the 2300 years.

First of all he explains that a lesser period was to be

“determined,” or cut off from the full 2300-year period, and allotted to the Jewish state and people, this shorter period to reach to the times of the Messiah, when Jerusalem would fill up the cup of its transgression.

“Seventy weeks [490 days prophetic time, 490 literal years] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.”

Wherever, therefore, this first portion of the prophetic measuring line begins, the longer period of 2300 years must also begin. And the angel gives the event that marks the starting point: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince,” etc. Verses 22-26.

The decrees to restore and build Jerusalem (after the exile in Babylon) were summed up in the sweeping and inclusive commission to Ezra granted by Artaxerxes, king of Persia. This decree went forth in the seventh year of King Artaxerxes (Ezra 7:7-9; 8:36), or in the year 457 B. C., according to our chronology.

From that date the seventy weeks (490 days, or, literally, 490 years) run on to the days of the Messiah and to the crucifixion, and the turning of the apostles to the Gentiles in A. D. 34. The Jewish people in general had rejected the Messiah and rejected the gospel preached to them by the apostles after Christ's resurrection and ascension. Henceforth there was to be no priority recognized in making the gospel appeal—it was to be neither Jew nor Greek, barbarian, Scythian, bond or free. “Whosoever will” was the call.

And from that same starting point, in the year 457 B. C., the full 2300 years run on through the centuries to touch the

year of our era, 1844. Then the antitypical ministry of the cleansing of the sanctuary would open in heaven. Then would be due to the world the message: "Fear God, and give glory to Him; for the hour of His judgment is come."

And from that year dates the appearing of this world-wide gospel movement in which Seventh-day Adventists are engaged. That people are carrying this very message to the world. It is the power of the gospel in the message that explains why the work of a small denomination has been able to reach so many peoples and tongues in this hundred years.

A WORLD-WIDE AWAKENING

It was out of a great awakening to the study of prophecy in Christendom that this special advent movement rose in 1844. The Spirit of God was manifestly impressing hearts in all the great churches that attention should be given to the evidences in fulfilling prophecy that the coming of the Lord in power and glory was drawing on.

In fact, no sooner had the Reformation of the sixteenth century restored the open Bible to the common man than everywhere the thoughts of believers began to turn toward the "blessed hope" of the New Testament church—the second coming of Christ to end the reign of sin and error. Dr. J. A. Wylie, of Scotland, author of the well-known work *A History of Protestantism*, illustrates this urge to the study of prophecy in this fine paragraph:

"The Reformation church early devoted herself to the study of the prophetic page. It was natural she should. No sooner has the mariner freed himself from the skirts of some dense fog . . . than his first glance is at the stars. With the return of light he endeavors to ascertain his exact place on the ocean. The church at the Reformation has just escaped from the darkness which had so long enveloped her

from the papal abyss; and her first effort by the help of prophecy, was to ascertain her position on the chart of time. Lifting her eyes to the firmament of revelation, she began reverently to read the great lights of prophecy.”—*The Great Exodus*, p. 10.

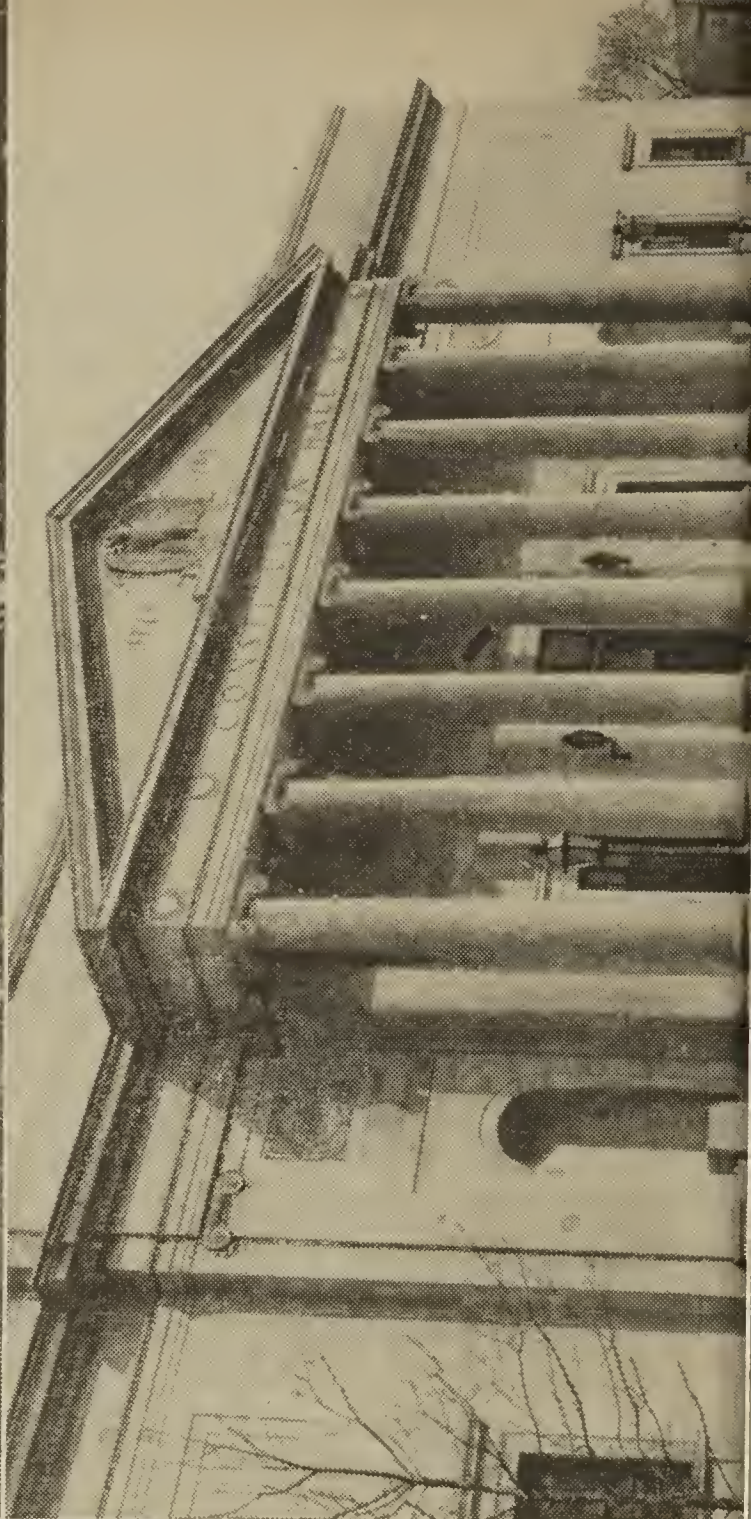
As time passed, and prophecy was seen more clearly fulfilling, secular writers and men of affairs gave attention to these things. Sir Isaac Newton—once called, and by some still counted, “the greatest man of science”—loved this study of Bible prophecy. He saw in events of his time (he died in 1727) evidences that the book of Daniel, which had been “sealed up,” was being opened. He wrote:

“Then saith Daniel, ‘many shall run to and fro, and knowledge shall be increased.’ . . . An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations. . . . If the last age, the age of opening these things be now approaching, . . . it is to us and to our posterity that those words mainly belong: . . . ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ ”—*Observations Upon the Prophecies of Daniel and the Apocalypse of St. John* (London, 1733), chap. 1, pp. 250, 251.

Toward the end of the eighteenth century, John Wesley, the godly leader in the great Methodist revival, was urging his preachers to give serious attention to Bible prophecy, saying of the opening verses of Revelation:

“Happy is he that readeth, and they that hear and keep the words thereof: especially at this time, when so considerable a part of them is on the point of being fulfilled.”—*Explanatory Notes on the New Testament*, on Rev. 1:3

But as the days of 1844 were drawing near, there came, in the early decades of the nineteenth century, a distinct awakening to the fact that the latter days had indeed come,



"Perhaps the Most Remarkable Sunday Evening Service Held Anywhere in the United States Is That of the Seventh-day Adventists, Who Last Sunday Held Their 25th Consecutive Service in Constitution Hall, Finest and Largest Auditorium in Washington. There Is Room Here for 4,000 Persons, and They Come, Service After Service, to Listen to Prophetic Preaching, With a Smaller Auditorium Filled Five Nights a Week." From the April, 1943, Issue of *Progress*, Organ of the International Reform Federation, Published in Washington, D.C.

and that the coming of the Lord was drawing near. From the presses of England and Scotland, Germany, America, and other lands, books and documents on prophecy poured forth. The great catalogue of the British Museum Library during this period bears particular witness to the awakening of interest in the doctrine of the second advent.

It was like a trumpet call to all Christendom. Indeed, it suggests the sounding of the trumpets in ancient Israel ten days before the coming of the day of the cleansing of the sanctuary service, their annual day of judgment. The people were forewarned of the judgment hour. It was called a "memorial of blowing of trumpets." Leviticus 23:24. The silver trumpets pealed forth over the camp, summoning all to make preparation for the judgment hour at hand.

True to the type, before the year 1844 brought the opening of the hour of the prophecy, this advent awakening swept over Christendom, sounding the trumpet call to prepare men to meet the definite message soon to be heard, "The hour of His judgment is come."

Many preachers were impelled to preach on the second coming. Witnesses were moved into action in Holland, Germany, even Russia, and in the Scandinavian countries, as well as in Britain and America. Speaking of the years just before 1844, Mourant Brock, M. A., clergyman in the Church of England and chaplain of a large state institution in the west of England, wrote:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. . . . In a little publication, entitled *The Millennium*, the writer says that he understands in America about 300 ministers of the Word are thus preaching 'this gospel of the Kingdom'; while in this country, he adds,

about 700 of the Church of England are raising the same cry."—*Advent Tracts*, Vol. II, p. 135; later quoted in *Advent Herald* (Boston), July 22, 1846.

There was by no means agreement in detail of prophetic interpretation. It was a new study. Men were feeling their way. But the note of the approaching second advent was in it all. Some saw that the 2300 years of Daniel's prophecy would end in 1844. Authors publishing this date included the versatile William Cuninghame, of Scotland; Matthew Habershon, a layman of the Church of England; and William Miller, of New England. While Europe produced the greater volume of books, it was in North America, under the leadership of William Miller, the Baptist, that the awakening took the form of a more organized movement. In America the view was that the cleansing of the sanctuary, to begin in 1844, meant the second coming of Christ. The unity of aim created a distinct Adventist body (first-day Adventists, of course). It was no preaching of sensationalism, but a sober, serious call to godliness and preparation of heart to meet God. Most of the leaders had been preachers in the various denominations.

The pioneer leaders of Seventh-day Adventists had all been associated with this pre-1844 movement. It was when the time passed, and the Lord had not appeared, that those who became our pioneers united in study for clearer light and found the Bible teaching that the event of 1844, according to the prophecy, was not the coming of Christ to this earth but His entrance into the most holy place of the sanctuary in heaven, for the opening of the judgment hour, the cleansing of the sanctuary, the opening of the books, the blotting out from the records of sin confessed, and the retaining of the names of all the redeemed in the book of life.

This truth, with the truth also of the commandments of

God and the faith of Jesus, meaning the whole round of the doctrine of Christ, constituted the message of the judgment hour, which was to be carried to every nation and people.

THE PEOPLE OF THE MOVEMENT

The prophet on the Isle of Patmos was shown the people who were to carry this message. They are described in the twelfth verse of Revelation 14: "Here are they that keep the commandments of God, and the faith of Jesus."

So they must do; for the law of ten commandments is the standard of the judgment. It is to prepare men to meet that holy law at the bar of judgment that God in His love sends this gospel message of the judgment hour. The Scripture says: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Ecclesiastes 12:13, 14.

We must be found in Christ our Saviour as our lives are measured by that holy law in the power of His grace, and His righteousness alone can avail there. And He, our High Priest, is ministering for us in this time while the records in the books are gone over. It is a blotting out of the sins recorded in the books, or a blotting out of names. Christ sends word: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5.

WITH THE COMING OF THE HOUR, THE MOVEMENT CAME

When these last days brought the hour of the prophecy, in 1844, it brought the people who were to declare the message "The hour of His judgment is come."

The movement rose in New England in 1844. Its first



church building still stands on the mountainside near Washington, New Hampshire. There it was that a group of Adventists, believers in the soon coming of Christ, saw the truth also of "the commandments of God," and began actually to keep the fourth commandment that says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." A farmer brother, William Farnsworth, was the first to stand up in that meetinghouse in New Hampshire and declare his purpose, by God's help, to keep this commandment.

And mark this: Five of that pioneer's children are still living; and all of them are earnest believers and helpers in the faith for which their father took his stand one hundred years ago.

Thus in the lifetime of one family the message and movement that began so quietly in the green New Hampshire foothills, when the appointed time of the prophecy came in 1844, has spread to the ends of the earth—from the highways leading into Tibet to points on the roadways to Timbuktu, that stands for innermost Africa.

OPENING LANDS

From that day of small things has grown the movement that touches so many lands today. "To every nation," was the commission in the prophecy of Revelation 14. And note how the way into country after country was opened in the days of 1844 and after.

1844—Edict by the Chinese emperor granting liberty for a Chinese to become a Christian. Before that, death was the penalty.

The Pictures.—Top: Adventist Missionaries on the Steppes of Mongolia Interest a Mongolian Lama (Priest) in the Bible, Which He Reads for the First Time. Bottom: O. H. Christensen, in Native Costume, Displays a Handwritten Bible in Mongolian

1844—Livingstone's own first station in Africa. 1845—"Livingstone's overmastering thoughts began to grow upon him in 1845. We find him saying, 'Who will penetrate through Africa?' "—*Africa Waiting*, p. 74. And in he went, to his work of exploration, to be one of God's agencies to open Africa to the light.

1844—The sultan of Turkey issued a decree permitting Moslems to profess Christianity: "The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate."—*Goodell, Forty Years in the Turkish Empire*, p. 292. "The year 1844 is memorable in Turkey and among the Mohammedans for this record of concessions in the interests of religious liberty in Turkey."—*Barton, Daybreak in Turkey*, p. 251.

Space forbids following further the detailed record of opening doors in those times, just a hundred years ago. But the late Dr. A. T. Pierson, long editor of the *Missionary Review of the World* (now no longer published), wrote of these mid-point years of the last century:

"As the little band [of missionaries] advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."—*Modern Mission Century*, p. 25.

TO EVERY TONGUE

Remarkably have the languages of men been laid hold of in the teaching of the message "The hour of His judgment is come." The list this year is 820—used by this people in

speaking and printing the truths of the Word. There is no room here to list even the A B C's of these languages. But here are the A's as an illustration:

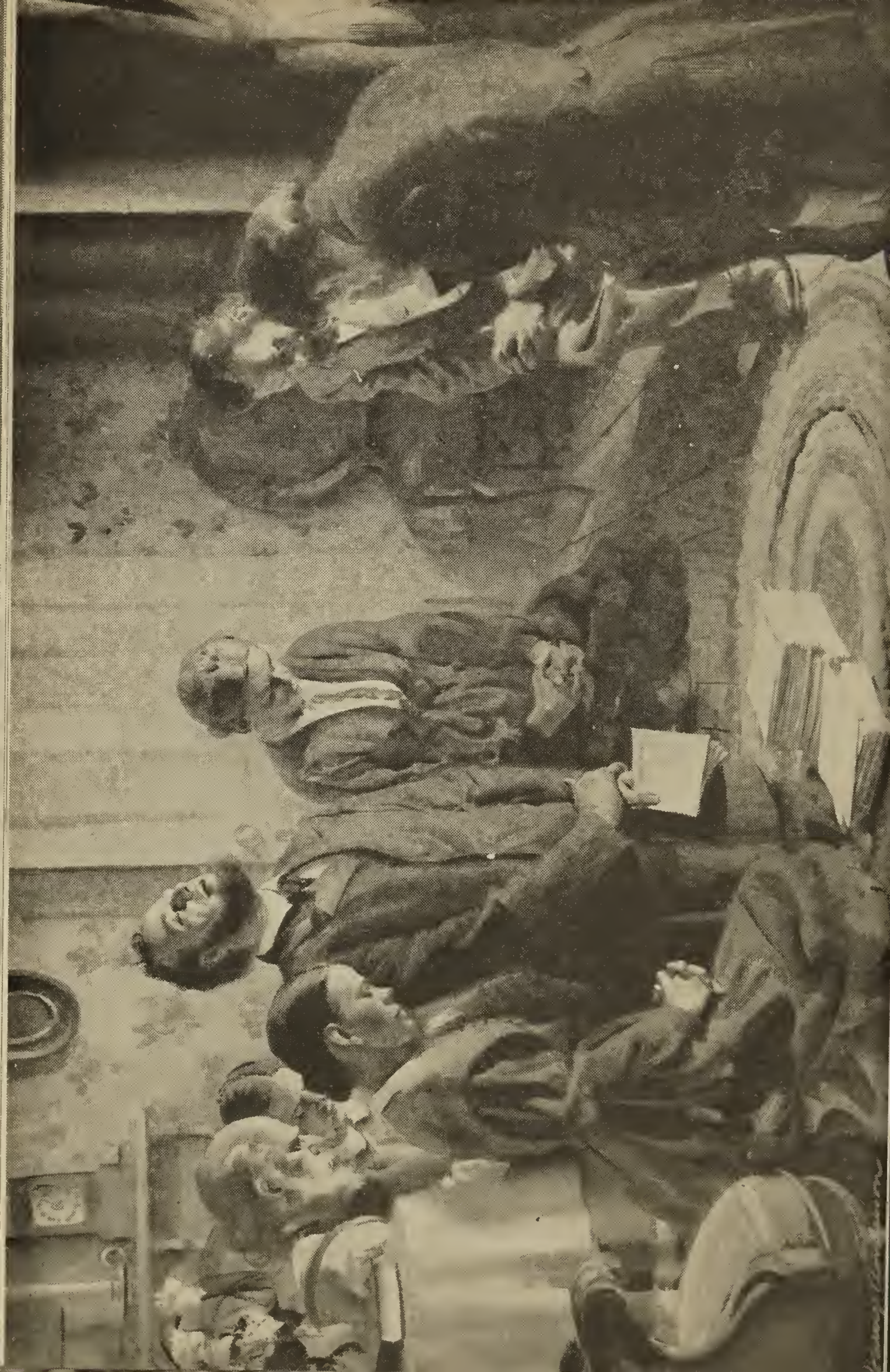
USED ORALLY OR IN PRINTING

Abriba—Nigeria, West Africa	Ankole—Southwestern Uganda
Abua—Nigeria, West Africa	Annamese—Indo-China
Afrikaans—South Africa	Anwonwini—Ivory Coast, West Africa
Agoni—Nigeria, West Africa	Aoba—New Hebrides
Ahanta—Gold Coast, West Africa	Apache — Southwestern United States
Ainu—Sakhalin (Karafuto), Japan	Apollonian—Gold Coast, Africa
Aivau, or Aivon—New Guinea	Arabic—Syria, Arabia, etc.
Akawaio—Venezuela	Araucan—Southern Chile
Akongoro—Portuguese East Africa	Areare—Solomon Islands
Albanian—Albania	Areata—Solomon Islands
Aleutian—Alaska	Arecuna, or Arekuna—Venezuela
Amahuaca—Central Peru	Armenian — The Caucasus, Asia Minor, Greece
Ambonese—Malaysia	Armeno-Turkish—Turkey
Amharic—Ethiopia	Aruaco—Colombia
Amo—Nigeria, West Africa	Asa—Nigeria, West Africa
Amoesha, or Amuesha — Peru, South America	Ashanti—Gold Coast, West Africa
Amok—Malekula, New Hebrides	Assamese — Assam, Northeastern India
Amoyese (Hokkien)—Amoy, China	Atchinese—Atchin, New Hebrides
Amuranese—Singapore	Ati—Philippines
Amwenyi—Northern Rhodesia	Atjeh—Netherlands East Indies
Anang—Nigeria, West Africa	Aymara—Peru
Aneityum—New Hebrides	Azerbaijani—Iran (Persia)
Angkola Battak—Sumatra	Aztec—Mexico
Angkola-Mandailing — Battak, Sumatra	
Angkola-Sipirok—Sumatra	

So it runs on, every letter of the alphabet having its list of languages now repeating the message of the hour. The longest lists are for the letters C and S, the letter C beginning the names of eighty-five tongues, and S leading with ninety-three.

We may let the X Y Z's tell their part, for it is a short story:

Xosa (Kaffir)—South Africa	Yap—Taiwan (Formosa), Japan
Yahuas—Peru	Yaqui—Mexico
Yaki—Arizona	Yatcher Miao—Yunnan, South-western China
Yao—China	



Yavapai—Arizona	Yu Tong—China
Yiddish — Europe and America (Jews)	Zambal (or Zambai)—Philippine Islands
Yoruba—Nigeria, West Africa	Zamboagaena—Philippine Islands
Ysabel—Solomon Islands	Zapotecan—Mexico
Yulu—Nicaragua	Zigah dialect—Southwestern China
Yuman-Apache — Southwestern United States (Indians)	Ziryen—Northern Russia
	Zulu, Zululand—South Africa

Departments of Work—Institutional

Early in our history certain departmental lines of work sprang up, centering about institutions, such as—

PUBLISHING

James White, pioneer leader, was a young man of Maine, descendant of Peregrine White of colonial *Mayflower* fame (as the first infant born among the Pilgrims of Plymouth Bay). James White led out in evangelism and in publishing in this movement of 1844. His first paper was the *Present Truth*, printed in Middletown, Connecticut, July, 1849. The places of issue of this first periodical attest the pilgrim nature of the endeavor. Next year the paper was issued in Paris, Maine, and the name became the *Advent Herald*, a name retained in part to this day. Later it was dated from Saratoga Springs, New York, then in 1852 from Rochester, New York, where it was printed at its own office, on a small hand press. In 1855 the headquarters were moved to the more rapidly growing West—to Battle Creek, Michigan—remaining there until 1903, when Washington, D. C., became the head publishing and administrative center.

The Picture.—The Great Adventist World-Wide Publishing Work Began in 1849 With the Little Paper *Present Truth*. Around This First Edition the Editor, James White, His Wife, and a Few Friends Knelt in Prayer to God That His Blessing Would Attend These Silent Messengers



It is good to keep in mind the picture of the day of small things. Mrs. E. G. White, wife of James White, and his energetic helper in the work, has told of the bringing home of the first edition of their paper at Middletown:

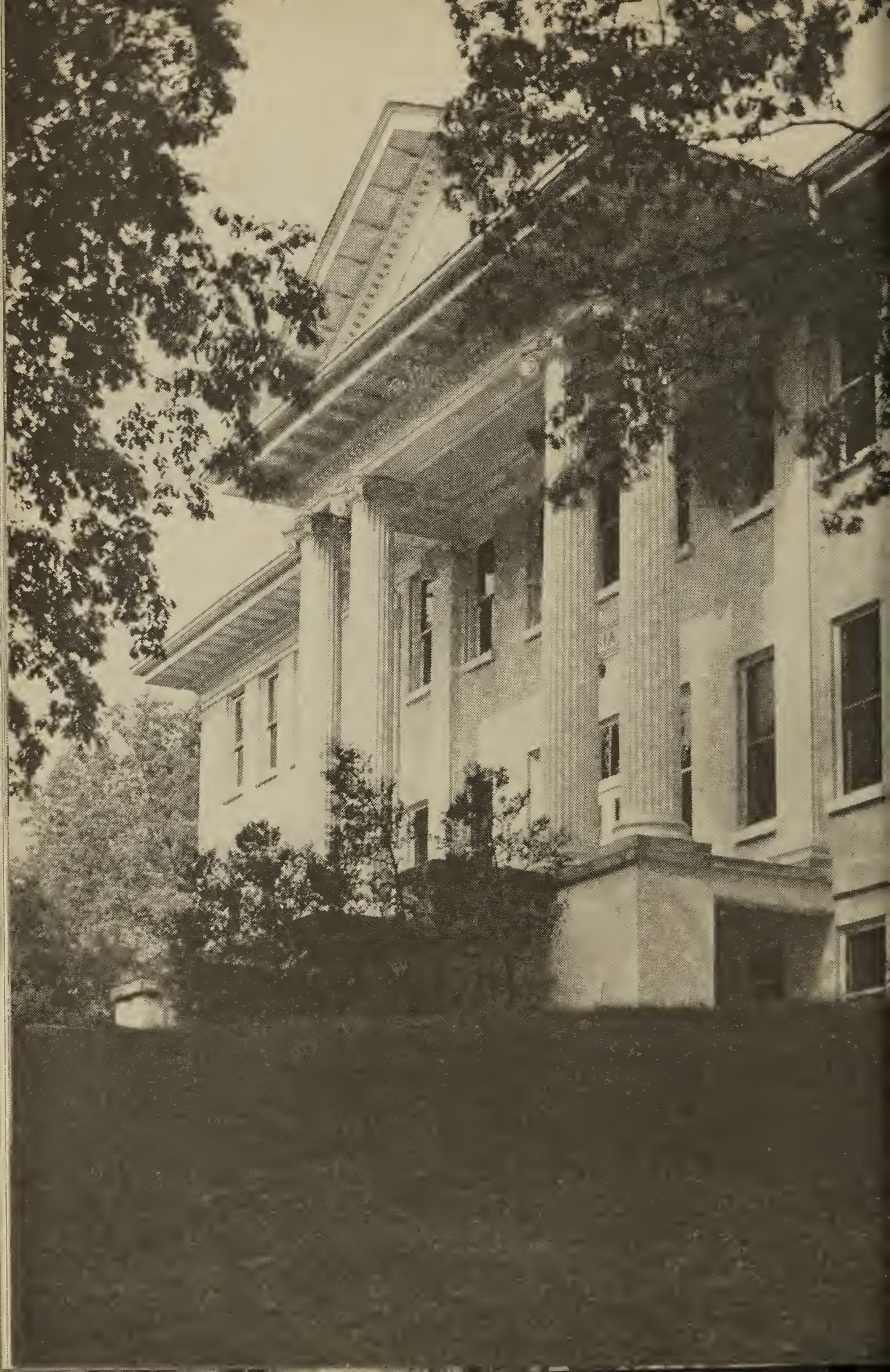
“Always before the papers were mailed, they were spread before the Lord, and earnest prayers, mingled with tears, were offered to God that His blessing would attend the silent messengers. Soon after the sending out of the first number, we received letters bringing means with which to continue publishing the paper, and also the good news of many souls embracing the truth.”—*E. G. White, Life Sketches*, pp. 126, 127.

This was a quick verification of the assurance young Mrs. White had given the brethren. They had decided in committee that they could not bring out a paper—the number of believers in the message was too small, all were poor, there would not be money to continue. They adjourned, having decided to defer publishing. That night Mrs. White was given a dream, or vision, about the matter. In the morning she said to her husband:

“I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”—*Id.*, p. 125.

It is useful to look at that picture now, in 1944, when the

The Pictures.—A Chain of Seventh-day Adventist Publishing Houses Encircles the Globe. Here Are Shown (top) the Pacific Press Publishing Association, Mountain View, California; (center) The Southern Publishing Association, Nashville, Tennessee; (bottom) The Signs of the Times Publishing Association, Oshawa, Ontario, Canada



printing presses are running somewhere night and day, round the whole circle of the earth.

It should be explained that as this advent movement rose, it had in it not only the usual gifts listed for the New Testament church—such as the gifts of evangelists, teachers, pastors, etc., as described in Ephesians 4:11—but it had also another gift mentioned in this text: the gift of prophecy. The prophet John's vision of the movement foretold this. In Revelation 12:17 the "remnant" church, which was to keep "the commandments of God," was also to have "the testimony of Jesus," which, the angel later explained, is "the Spirit of prophecy." Revelation 19:10. This gift of the Spirit of prophecy was bestowed upon a young woman among the Adventist believers in 1844. She was Ellen Harmon, of Portland, Maine, later married to James White, our pioneer leader. Over and over, for seventy years, till her death in 1915, she was given by the Spirit counsels and instruction and messages of guidance for leaders and people. It is a means that was used all along to speed on the growing work.

When the agent of this gift died, in 1915, the *New York Independent*, which elderly people will recall as perhaps the leading religious organ of those days, said editorially of Mrs. White's relation to this widespread work:

"Of course, these teachings [of the founders of the denomination] were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the 'remnant church,' who had held fast to the truth. This faith gave great purity of life and

The Picture.—Washington Missionary College, at Takoma Park, Washington, D. C., Is One of a Large Number of Seventh-day Adventist Educational Institutions Throughout the World



Glendale Sanitarium, Glendale, California

incessant zeal. No body of Christians excels them in moral character and religious earnestness. . . . [The editor recounted the growth in many lands, with publishing houses, schools, and medical sanitariums and hospitals over the earth.]

“And in all this,” said the editor of *The Independent*, “Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.”—August 23, 1915.

Now publishing centers are many, in North America, Europe, Asia, South Africa, South America, Inter-America, in island missions, and in the Australian continent. That was the work begun that day in 1849, when the little group in Middletown, Connecticut, spread the first papers upon the floor and, kneeling with tears, dedicated the printed pages with prayer, asking God to bless the “silent messengers.”

The *International Review of Missions*, of Edinburgh (Scotland), speaking of mission publishing in the Orient, said:

“Of the denominations, the Seventh-day Adventists are making the largest use of the press, as a means of propagating their own views of truth. . . . They have therefore established their own printing works, and have at present a larger output than any other denomination.”—July, 1919.



Hospital Building of the Florida Sanitarium, at Orlando, Florida

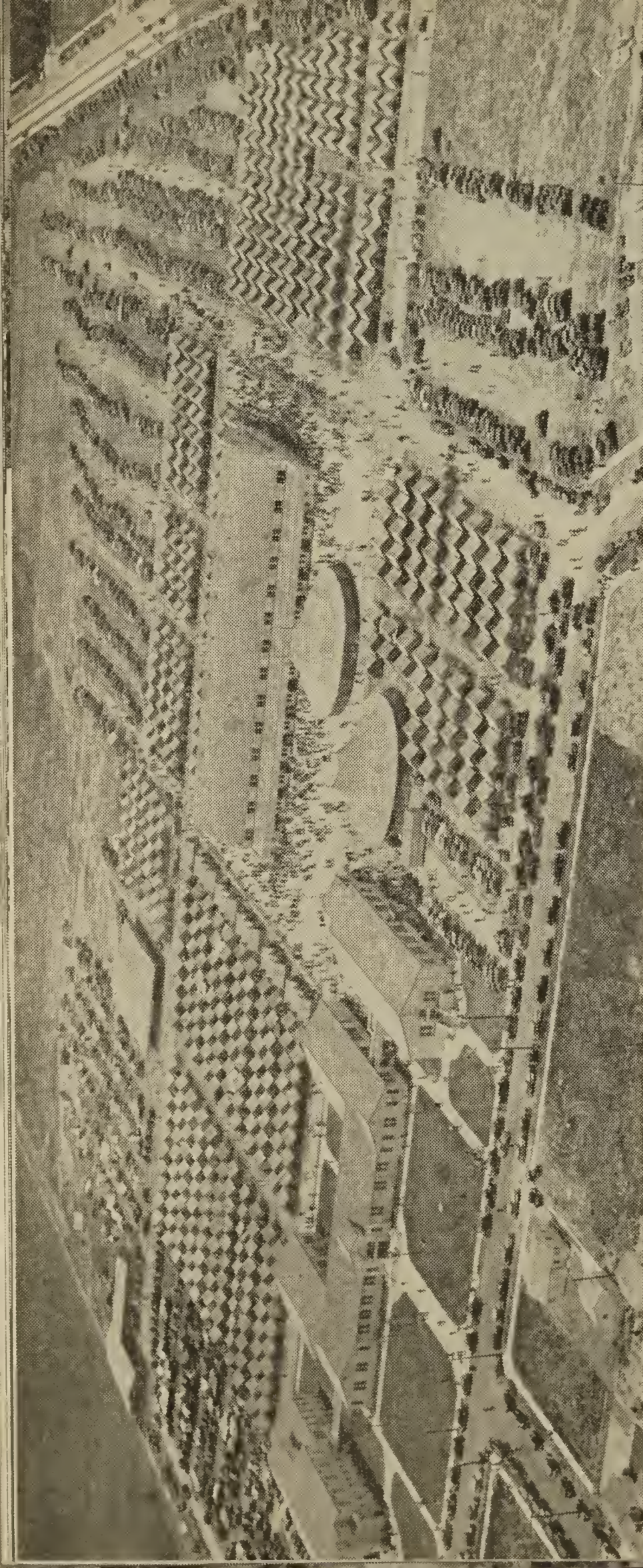
EDUCATIONAL

Next, in institutional outgrowth, denominational schools were set going, now representing quite largely all the fields of service. The system of education begins with the elementary church schools and continues through academies in most of the States, as boarding schools for youth; then come junior and senior colleges for the young men and women—the whole system set to teach the truths and spirit of Holy Writ; for the first aim is to educate for the eternal kingdom while all the branches of knowledge essential in academic and college courses are taught. The motto is “They Shall Be All Taught of God.”

On the same pattern schools are operating in all the continents. Africa claims now to have one fifth of the entire world enrollment.

MEDICAL AND HEALTH WORK

From the early days the whole denomination has been under the urge to study health principles, and to found institutions for the care of the sick, as a part of gospel work. The first health institution became famous as the Battle Creek Sanitarium, and in the devotion of the pioneers to the cause of health and their interest in healthful foods may be found



the reason why Battle Creek later became the great health food manufacturing center that it is.

As the evangelistic work increases the membership, hospitals and clinics follow, and training schools for nurses are set up on every continent. It was in the interior of China, at a mission headquarters, that I first heard that song by phonograph—

“There is a balm in Gilead
To make the wounded whole,
There is a balm in Gilead
To heal the sin-sick soul.”

In that spirit their medical and health ministry is pushing into every corner of the earth. Their medical college (of Loma Linda and Los Angeles, California), which is a recognized A-class medical school, has been training hundreds of physicians for home and mission service.

Thus far have a hundred years seen the movement on its way to the ends of the earth.

The Pictures.—Annual Camp Meetings Are Held in Conference Areas by Seventh-day Adventists. Top: The Lynwood Camp Meeting, Southern California. Bottom: The Church at Loma Linda, California, and the Seventh-day Adventist Tabernacle at Battle Creek, Michigan

PART TWO

Roll Call of the Continents



EUROPE

As this advent movement rose in 1844, in New England, it went on gathering strength in the States and Canada. Then came a call from Europe, even as in New Testament times a call came to the apostle Paul, from Europe, "Come over into Macedonia and help us "

OUR "MAN OF MACEDONIA"

It was from Switzerland, however, that the Macedonian call for help came first from overseas. Our church paper had been read by some in Switzerland. In 1869 they sent a youth over the sea to bring their call for help. He spoke so little English that his great reliance in finding his way was an envelope addressed: "James White, Seventh-day Adventist General Conference, Battle Creek, Michigan." Officials and railway men were helpful, and young James Erzenberger's arrival with his message thrilled all hearts at the old headquarters. The world beyond was calling.

In 1874 our first missionary, J. N. Andrews (of Paris, Maine), reached Switzerland. Every year thereafter witnessed a spreading work. A publishing house was equipped in Basel, printing papers and books in French and German, and some literature in Italian. Internationally minded Switzerland, headquarters for the International Postal Union and the International Red Cross, became our international center for Europe. From that little country, so helpful in

The Picture.—Seventh-day Adventist Missions Are Dotted All Round the Globe. Men From India, Java, the Philippines, and Burma Are Shown Here.

Harold Lloyd



European history, our work extended into France and Germany and Italy.

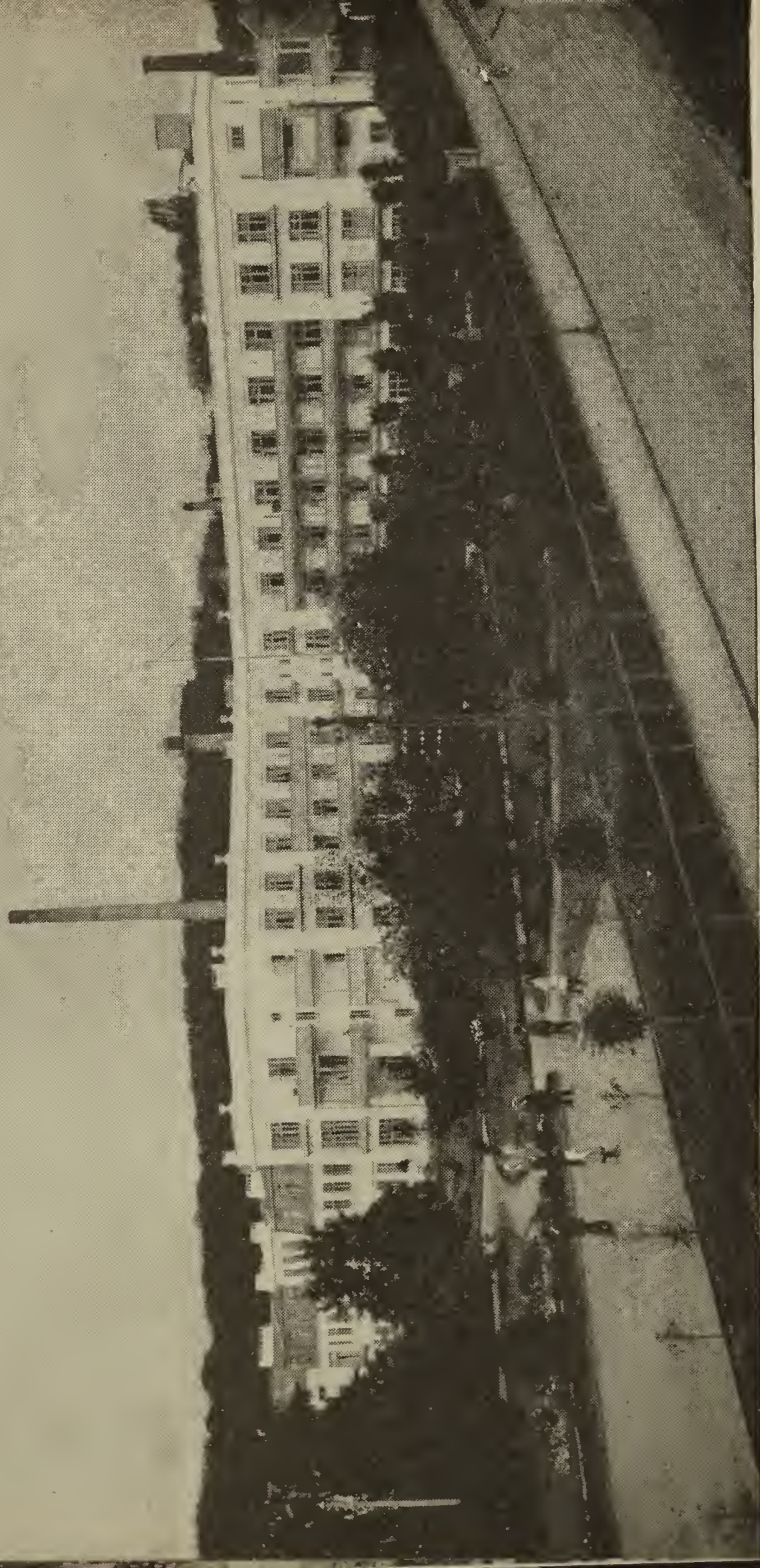
Northern Europe

Next in order of entrance came the Scandinavian countries of Northern Europe.

A Danish evangelist, J. G. Matteson, who became an Adventist in North America, founded churches in Denmark and Norway. A growing work called at once for more ministers. Sweden was entered. In each country churches and schools have grown up. Sanitariums and clinics, and treatment rooms and health food factories have operated, ministering to the sick. In the first years of the now large Skodsborg Sanitarium (near Copenhagen) there was some prejudice against the sanitarium idea. Local plans were on foot to restrict its work. But a lady of title, who appreciated the service, must have passed the word in the right place. One day the royal carriage drove up and the king and queen, and the Princess of Wales, of England, and the queen dowager of Russia visited the institution. They left record of hearty appreciation of it. Opposition vanished. Skodsborg is known over all Europe. Its missionary nurses have gone to many mission fields. There are small institutions in Oslo (Norway) and Hultafors (Sweden).

Publishing houses and colporteurs kept books and papers going far and wide. "What about this claim of calling at every home in Norway with the books?" I once asked the colporteur leader there.

The Picture.—Sensing Their Responsibility to the World's Needs, Seventh-day Adventists Sent Out Their First Foreign Missionary, J. N. Andrews, From Boston in 1874. He Sailed for Switzerland With His Son, Charles, and Daughter, Mary



The Skodsborg Sanitarium, in Denmark, Is the Largest Health Institution in Europe Operated by Seventh-day Adventists.

"Save for the interior of Lapland," he replied, "I really believe our colporteurs have at some time called at every house in Norway."

It was of this service of the colporteur within the Arctic Circle that a poet wrote:

"Now where the wintry sun doth disappear,
For full three months, with every passing year,
In icebound lands he joyful wends his way,
To sell his books that tell of endless day."

Long the church in Hammerfest, the northernmost city on earth, held the record as our most northerly outpost; but in 1939, before World War II broke, there came a representative from the island of Spitzbergen to a conference in Norway. Spitzbergen is closest of all inhabited land to the North Pole.

Finland goes with Scandinavia, having two conferences—one Swedish, one Finnish. South and east of the Baltic Sea, Estonia, Latvia, and Lithuania are conferences of Northern Europe. Iceland is a thriving conference. It used to be said that their Icelandic paper, the *Fraekorn* (Seed Corn), had the largest circulation of any paper in the island. The Farö Islands (with fishing as the great industry) and Iceland form a mission field in the organization.

GREAT BRITAIN AND IRELAND

Next after Scandinavia, work was begun in England, in 1878. The first to begin to spread the Adventist teachings was an English-born worker, William Ings, returned from America. Preaching and scattering the literature were the first agencies, beginning in Southampton. In 1887 London was made the headquarters, and a publishing house was equipped in the Holloway Road district. Later this general headquarters was removed to a country estate near Watford, called Stanborough Park. Here also are a sanitarium, a



Energetically Publishing Gospel Literature for the British Isles, Is the Stanborough Press at Watford, England.

health food factory, and a publishing house, whose products go literally “from Land’s End to John O’ Groats.” Scotland, Wales, and Ireland are each under their own organization—all together with England forming the British Union Conference.

HOLLAND

Across from Britain is Holland, where the first group of Adventists was reported in Rotterdam in 1896. Next Amsterdam appeared in the reports, then The Hague, Leyden, Leeuwarden, Utrecht, and so on from place to place. Unusual opposition was met in the first days as workers visited the people to interest them in Bible study. One evangelist wrote:

“The workers were ‘shadowed’ everywhere they went. The shadower—some person sent by priest or pastor—followed the worker’s steps, stopped by door or window while

the visitor called, and then followed him till he reached his home at night."

In time this close supervision ceased. A publishing office in The Hague issues a paper and books.

GERMANY

This has been the most fruitful field in Europe. The old love for the Bible that the Reformation days inculcated, still is in the hearts of many. Already in 1860, before our first overseas missionary was sent to Switzerland, a group in the Elberfeld and Barmen district of the Rhineland had begun to keep the seventh day and study the prophecies of the second advent. None of them knew anything of Seventh-day Adventists. In 1875 they heard of the larger movement, and their children and grandchildren have been helpers of the Adventist work in various lands.

In 1889 the headquarters for German work were transferred from Switzerland to Hamburg, where for many years a large printing house has operated. In some parts of Germany during those first years there was little idea of religious liberty, among either Catholic authorities or Protestant officials of the old school. In the year 1907 one evangelist wrote:

"In Baden they are free to hold meetings under cover—even an umbrella over the heads out of doors meets the law! In Bavaria, for a long time, meetings had to be held secretly. People were repeatedly fined. But now, as believers have prayed and petitioned the authorities, greater liberty has come. A local church elder told how overjoyed they were when they could meet openly. 'We sang a hymn and prayed,' he wrote, 'things before forbidden; and then our hearts were so full we sang again and prayed again, and rejoiced at the mercies of the Lord.' "

So the work grew, and liberty to meet openly and to work for souls grew, until Germany became a nation-wide base, with schools and sanitariums for training evangelists and nurses. The churches of Germany took on heavy burdens of support for mission work in the eastern Mediterranean and in East Africa and the East Indies. After the first World War the political situation made it more difficult for them to keep this contact with work abroad. But the movement in Central Europe continued to thrive and grow until the second World War has made reports from that part impossible.

AUSTRIA

The house of Hapsburg had ruled Austria for centuries, keeping in close touch with the old ecclesiastical authorities of the Roman Catholic Church. Before the first World War no open Protestant meetings were allowed. The Adventists began in 1890 with quiet distribution of literature. Then, when churches were not allowed, "lecture societies" were organized, and incorporated under the law. There was a Ray of Light Society, a More Light (*Mehr Licht*) Society, etc. The articles of incorporation of this latter stated the purpose—"for the mental, moral, and physical improvement of the members." That was as broad as the ten commandments. The minister could not preach, but he could "lecture." It was the same thing. Groups sprang up here and there. They were registered with the authorities as societies, but the believers knew that in heaven they were written down as churches of the living God. The first World War brought a large measure of religious liberty. It was thrilling to see general meetings, even in Vienna itself, a thousand members or more meeting in public halls, with freedom to sing, pray, preach, and transact business as organized conferences. So the work grew in Austria and in Hungary.

CZECHOSLOVAKIA

Out of the first great war came this new republic. The advent movement grew. Prague, the capital, was the general headquarters. Brün was the publishing center. More or less religious liberty was enjoyed in most parts. In this country were included Bohemia, the land of John Huss, and Moravia, the land of those early Moravian brethren, who helped to start the first Protestant missionary expansion in America among Indian tribes, and in the West Indies. Those countries contain a good Protestant stock. Again the second World War cut off contacts, but well we know believers are letting the light shine.

RUSSIA AND SIBERIA

The first contact with the old czarist Russia, in this advent movement, came about by the devotion of a Russian farmer brother, of South Dakota. Members in the Dakotas had sent papers and tracts to old friends in the Crimea. Interests developed. An old man in the Milltown, South Dakota, church decided to go over to tell those people the truths he loved. He was nearing eighty. Friends tried to dissuade him. But he had the burden on his heart. He landed in Odessa with so little money that he sold his high boots and wore light shoes in order to get the railway fare into the Crimea. And there groups of believers were soon rejoicing in the faith through that brother's work.

Through the years, and amid great tribulation at times, the work spread through Russia and away into Siberia. In those earlier times Siberia was a place of exile for religious separatists from the state religion—the Greek Orthodox Church. One exile there wrote in those times:

“I learn that your publications are going over all Siberia; and even in the largest central prisons the prisoners talk about



Jugoslavian Believers of Novisad Enthusiastically Pledge to "Win One" for Christ

them, and the movement is steadily growing. We are all of good courage in the Lord."

There were times when it seemed that greater liberty would be granted. In 1911 the government issued a book of nearly a hundred pages describing the Adventist work. One quotation may be given:

"The Seventh-day Adventists in Russia show a splendid, live, and active work. . . . They reveal great zeal to win souls. The whole organization is primarily a missionary one. . . . Every member must help forward the 'third angel's message,' and be a witness for Christ."

That book did good publicity work for us. It was spread all over the land by the government; but there followed later an evident effort to crush this work out. Then came World War I, in 1914, and little was heard from Russia. After the war the revolution brought the Union of Socialist Soviet Republics, and religious dissenters hoped for liberty. But there came a swing toward atheism and irreligion, as in-

tolerant as the old state church order. Again believers went through trial and sufferings. No real contact could be made with the work. Then World War II came. Out of this ordeal may a good remnant of the thousands of Adventist believers come forth to reorganize their work and go forward. We only know that churches are found all over European Russia and across Siberia to the Pacific Ocean. May the Soviet Republics keep open the door of religious freedom.

Southern Europe

The Latin countries of Europe and the Balkans form the Southern European Division. The administrative headquarters is in Bern, Switzerland. After starting in Switzerland, in 1874, and spreading into France and Italy, somehow the seeds of truth seemed first to fall more abundantly in Rumania.

RUMANIA

By 1883 an evangelist from the French-Swiss field had started work in Rumania, but little came of it. Later German-Russian members moved over to Rumania from southern Russia. They lived in a farming group. Ecclesiastical authorities (Greek Orthodox) wanted them moved out; but the civil powers said no. They were industrious, used no liquor, and built better houses than others. The district officers said, "Whatever their religion is, it makes them good, thrifty citizens; and such are wanted."

That is a fair introduction to a long story of growth in spite of opposition from the state church leaders. Thousands of Rumanians rejoiced in the advent message. The Lord's providence plainly intervened in times when it seemed that the work would be closed down, meetings forbidden, schools shut, and the publishing house barred. One experience il-



illustrates the way in which plain people were helped to give an answer for their faith before courts. A group were haled before a judge, charged with heresy.

"They are bad people," said the prosecutor. "They are heretics."

Then an old man stood up before the court. "We are all poor people," he said, "but I think I am no stranger to Your Honor. You know that for many years in this place I was a drunkard."

"Yes, I remember it," said the judge.

"And I was a thief."

"Yes, we all know that," the judge replied.

"In all that time," the old man continued, "I was a member of your church. Now the prosecutor says I am a heretic. But as long as I drank and stole, I was no heretic. Now I do not drink. I do not steal. I work and support my family. Now I keep the ten commandments, the law of God. And because of this I am charged as a heretic, though before, when I boldly broke the commandments, I was not a heretic. I cannot understand that."

"Neither do I understand it," said the judge. "Never in my life have I heard so good a plea in this court."

And the magistrate set them all free.

THE HAND OF DELIVERANCE

During the excitement of this second World War the religious leaders in Rumania moved the civil power to order the Adventist work closed. Suddenly the order came to close the hundreds of churches, the school and printing work,

The Picture.—Rumania Has Responded Well to the Gospel. Fifty-one Candidates Are Shown Following the Example of Their Saviour in Baptism



On the Shores of Beautiful Lake Geneva, in Switzerland, Is the
Modern Gland Sanitarium

and all. Opposers began to take possession of chapels and carry away furnishings. But the Lord intervened. A report came next:

“On the very day the officers were to take over our school, newspapers announced that the minister of cults was superseded. The new officer gave order by radio that the oppressive decree was rescinded. Soon priests and repentant village officers were bringing back keys of chapels, and their people restored the furnishings.”

OTHER BALKAN COUNTRIES

Yugoslavia has been a fruitful field. When one early leader in our work begged the director of cults to grant more liberty, that officer replied: “More liberty! See how your work is growing as it is. What would you do if we gave you more liberty?” But greater liberty did come, and more vigorous growth.

Bulgaria is one mission field, and Greece another, with work slowly making headway amid many hindrances.

THE LATIN COUNTRIES OF SOUTHERN EUROPE

France and Belgium are a union conference with headquarters in Paris. The French-language college is in eastern France, near the French-Swiss border.

The Portuguese Union heads up in Lisbon, with the following Portuguese-speaking mission fields: Azores Islands, Madeira Islands, and St. Thomas Island (off the West African coast). During the second World War the St. Thomas Mission has erected what is said to be the first Protestant church building on the island.

The Spanish Mission heads up in Madrid, with work also in Balearic and Canary Islands.

Italy constitutes a union mission field, with headquarters in Florence, where a publishing work is carried on. The Vatican has now and then warned the people to be on guard against the Adventist activity, a sign that progress is being made.

FRENCH AFRICAN MISSIONS

Under the Southern European Division, missions are operated on the islands of Madagascar, Mauritius, Rodriguez, Réunion, and the Seychelles (in the Indian Ocean), and in Algeria, Tunisia, and Morocco.

If space allowed, one might list schools, publishing centers, and some medical centers. The Gland Sanitarium on the shores of Lake Geneva (Switzerland) has been the training base for French missionary nurses and health workers. One patient at this sanitarium found that she could not recover, and must go home for her last days. She begged of the management: "Will you not let me take two of these nurses home with me? I have never before found such an isle of peace as you have here. And if I must go home and die, I would like to have two of these girls with me when I die."



AFRICA

THE first work projected by us among heathen peoples was in Southern Africa. That continent was really opened within this hundred-year period. The opening cost many lives. Over three hundred explorers have laid down their lives on African soil and hundreds of missionary lives have been given to its opening. To a great missionary conference in London many years ago, there came a two-word message, flashed by cable: "Africa waiting!" Someone wrote on this subject—

"They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! Waiting!"

Millions have heard the gospel message since then, but still millions are waiting.

OUR SOUTH AFRICAN BASE

For us there was a great providence in the planting of the South African commonwealth, of English and Dutch people, at the southern tip of the continent. The first call to Africa came from these people in 1886. Next year a party of missionaries reached Cape Town. In following years churches of Europeans sprang up from Cape Town to Johannesburg

The Pictures.—Top: A Part of the Larger Leper Colony Where Hundreds of Lepers Are Treated, at Malamulo, Nyasaland, Africa. Bottom: Typical of the Large Camp Meetings Among the Natives of Africa Is This Camp Meeting at Thekerani

and Pretoria. The youth of the commonwealth have given their lives freely to the work. Many of them knew some of the native languages. They joined the recruits sent out from North America and Britain. The strong Helderberg College, near Cape Town, still is training the young people for colonial and mission work. And a printing plant is producing the literature in English, Dutch, and many tribal languages.

In 1894 the lands composing the present Rhodesia, south and north of the Zambezi, were opened for European settlement. The chartered company granted 12,000 acres to our society for an agricultural mission site among the Matabele people, about thirty miles west of Bulawayo. Here grew up our first mission station among non-Christian peoples. To this day the school there is training evangelists and teachers. The school enrollment now is over three hundred. The work has spread north and south and east and west, among many tribes and tongues.

BEYOND THE ZAMBEZI

The first extension beyond the great river was in 1905. A missionary family, traveling by ox team—for that was the mode until the automobile and motor truck came—settled among the Barotseland tribes above the river. They planned to put up buildings while learning the Chitonga language sufficiently to begin teaching. But while the missionary was cutting poles for the first temporary house, a little boy appeared. He spoke just a little Sentebele (the tongue of the Matabeles, among whom our pioneers had worked).

“Teacher, I have come to school,” the boy announced.

“But I have no school.”

“Are you not a teacher?”

“Yes.”

“Well, teach me. I have come to school.”

Mr. Anderson tried to tell him to wait, but the boy could not understand why he should wait. Mrs. Anderson asked her husband whether he thought Jesus ever sent anyone away to wait. So they received their first pupil.

That was the beginning. The newcomers had a group of students next day. At night, after a day's work at building, the missionaries sat down with the boys, learning enough Chitonga to enable them to tell in school the next day some Bible story. So a lesson book was prepared covering the record from creation to the flood.

That, with variations, was the method of extending the operations from tribe to tribe. And the story of Jesus, and the faith that came with it, changed lives. These boys looked altogether different as the light broke through.

When Livingstone came in touch with the Batonga people in these trans-Zambezi wilds, he left record that if ever they were changed it would be a miracle of grace. Well, the miracle was wrought.

"Where did you get these boys?" asked a European planter as he saw a mission school group at their study and work,

"They came from the kraals [villages]."

"Not from the kraals about here?"

"Yes."

"Oh, no! You can't mean that. I know Batonga boys; these are not from these parts."

But they were. And so up to the farthest Congo, and in Angola on the West Coast, and along the East Coast up to the great lakes and the regions of the Nile sources, the message of God is changing thousands.

The largest meetings we have held in any country have been in Africa. I think that almost remotest region, Ruanda, tops the list with 12,000 and even between 15,000 and 20,000 at one meeting. Over in Nyasaland, east-central Africa,

where numbers were not so large, I once saw an interesting sight. When the congregation at a camp meeting separated into classes for the Bible-study hour (the Sabbath school), the classes spread out under trees and over fields to cover, we estimated, at least five acres. Five acres of classes, all busy at the Bible lesson! Two or three years later the missionary wrote:

"If you came now you would see, not only 'acres of Sabbath school classes,' but miles of Seventh-day Adventist villages. The other day I was out with Edward, an evangelist. Standing on a hill, I counted fifty villages straight before us. 'Those villages are all ours,' said Edward. Then he waved his hand to the right, saying, 'So are these,' and then to the left, adding, 'and so are these.' Wanting to vary the answers, I pointed to a distant mountain, and asked, 'What is beyond that hill?' Instantly the answer came, 'Nothing but people, *bwana*, and they want us.'"

Medical clinics and dispensaries are too many to list. There is a work among lepers sending home, cured, twenty-five or thirty patients a year.

Beyond all this is the individual service of African believers, who have found Christ and want to help others. Here is a story of a woman named Malienge, only two years out of raw heathenism. She wanted to do something for those who knew nothing. She got the mission to give her a supply of simple remedies, and with her son and his wife to help, she went into regions where no mission stations had ever been planted. When she returned she rendered a report, not in writing, but by little bundles of grass stems or straws. Here it is:

"9 straws meant 9 weeks on tour.

11 straws meant piles of idols burned.

300 straws meant doses of cough medicine.

760 straws meant sores dressed.
400 straws meant medicine for stomach.
179 straws meant villages visited.
1 stick meant village where people eat snakes.
1 straw meant dancer who fell from pole and was helped.
308 straws meant number promising to give up beer and tobacco, and keep the Sabbath."

SOUTH AND NORTHEAST

Too numerous to mention are the missions to tribes of various tongues all through the states of the commonwealth, and on up the coast to the Lake Tanganyika and Lake Uganda regions. All along are schools and dispensaries, and here and there a hospital.

Up in Uganda, this year, the first four Baganda evangelists were ordained to the gospel ministry. Hundreds of youth, both young men and young women, are waiting for stronger school training. Here is a sample of the stamina of young people coming out of heathenism:

A young girl of Uganda came to the dispensary for treatment. She learned there of Christ, and began to study the Bible. Her father consulted the witch doctor and began a system of punishment, even to torture. The girl bore it, and all the more earnestly gave her heart to Jesus. At last the father was won by her faithfulness and became a baptized believer.

ETHIOPIA—ABYSSINIA

In Ethiopia, inland from the Red Sea, the evangelistic and medical work, interrupted in part when Mussolini's Italian forces captured the country, has been resumed. Again we have the hospital which Emperor Haile Selassie years ago asked the mission to take over in Addis Ababa, the capital. Schools and outstations are resuming their work. In 1943

the New York illustrated weekly magazine *Life* (June 7) devoted two pages to a side-line task that Mrs. Hanson (wife of our superintendent of the mission) was undertaking in addition to her schoolwork. The emperor was in need of help in operating the domestic side of the palace. The *Life* writer said: "Mrs. Hanson not only accepted the job but took over the Ethiopian royal family *in toto*. . . . She buys the empress' clothes, superintends the five palace cooks, writes the menus, and runs the palace staff of fifty. Cheerful, honest, and foursquare in her flat-heeled shoes, she looks like an American housewife working out the day's marketing problems."

FARTHER NORTH AND WEST

There are old prewar stations to be resumed in Ethiopia in regions toward the Sudan border. Reports tell of this and that prince who offer buildings for schools. One prince begged that colporteurs come with books, and even offered to send men along to tell the people to buy them! It shows a good spirit, but the method is not one the missionary colporteur could follow.

Egypt has yielded some fruit. There is a gap in our line along the north coast till one comes to Tunis and Algeria. There is a small sanitarium in the city of Algiers. They tell of one patient who always did her own room work every morning so that the French maid could spend a half hour studying the Bible with her.

Round to the West Coast there are large unentered stretches, but a good work has been begun in Sierra Leone, Liberia, the Gold Coast, and Nigeria, the latter the land of African cities of 10,000, 15,000, and 30,000. Believers in Togoland and the Ivory Coast await settled missions.

ASIA: "MULTITUDES, MULTITUDES!"

HALF the world lives in Asia, roughly speaking. The vaster the population of a continent, the less space we can give to it in a brief review. To mention one detail is to require omission of many others.

The way of the advent movement into Asia was by Turkey. Theodore Anthony, a Greek shoemaker, in San Jose, California, found this message, and in 1888 he sold out and returned to Turkey, the country of his birth. He started a shoemaking business in order to do missionary work. One of his early converts was a young Armenian, who became leader of our work in Turkey.

Asia Minor was the field of much apostolic work in New Testament times. Over the same paths that apostles trod, our early workers traveled. And many an apostolic experience was repeated. The apostle Paul was once delivered from a hostile crowd by their falling into disputation among themselves.

Our young leader was once beset by a mob, crying, "Kill the preacher!" "Death seemed very near," he wrote. "A man was climbing the wall of the meeting hall to enter and drag me out. We had no refuge but God. I prayed to Him, and, behold, the people became divided. One class said, 'Let us take him tonight!' The others said, 'Let us wait till tomorrow!' The dissension became so great that the mob broke up and went home. We were delivered."

In the midst of the turmoil of the first World War, young Z. G. Baharian was killed by a robber; and scores upon scores



of believers were slain. Many members fled from Turkey, and the mission work has not made great progress.

IN THE NEAR EAST

In later times the Beirut Training School, Lebanon, has been the college for training workers in the Arabic language. Jerusalem is the mission center for the Palestine-Transjordan Mission, a medical institution being operated there. Active work, on a small scale, is carried on from Egypt to Persia. Let one of those colporteur pioneers list place names of the Bible story:

“As we cross the peninsula of Sinai and enter Palestine, we find our publications in many homes. It is a good experience for the colporteur to pass through Gethsemane and by Golgotha, to visit homes on the Mount of Olives, and to work the streets of Jerusalem, where the gospel was first proclaimed in a great city. I have sold a good number of books in Bethlehem and Nazareth. Farther off are Tyre and Sidon. At Damascus two brethren have been working with the printed page. Last winter it was my privilege to open regular work in old Mesopotamia—working along the Euphrates and the Tigris.”

There is an active church in Mosul, across the Tigris from the mounds of ancient Nineveh. Baghdad (near Babylon) is the headquarters of the Iraq Mission. There are two medical clinics in Iran (ancient Persia). On northward, in Asia, but in the Russian area, is Mount Ararat, where Noah's ark touched land after the flood. Our Russian workers have

The Pictures.—Top: One of Many Sanitariums and Hospitals Established Throughout China, Is the Shanghai Sanitarium. Center: A Group of Loyal Doctors and Nurses at the Seventh-day Adventist Hospital in Chungking, China. Bottom: The Millions of India Receive the Message of Salvation Printed in Many Languages in This Efficient Publishing House at Poona, India

reported two or three churches—mostly Armenian-speaking—on the lower slopes of Ararat. So our work has reached the places where the history of man began anew following the deluge.

INDIA, CEYLON, AND BURMA

India has been called the Gibraltar of heathenism—the home of ancient philosophic Hinduism. It is the home also of millions of Mohammedan peoples.

Our work was begun in 1893 by colporteurs with English books. The first settled mission was in the great city of Calcutta. In 1895 D. A. Robinson began evangelistic meetings. An English church developed. A paper, *The Oriental Watchman*, was started. The work reached out among the Indian people, and the country from Ceylon to the Himalayas; and from the Bombay side in the west to Assam and Burma eastward, it entered with mission organizations, touching many languages. It is all on a small scale, to be sure, but the leaven is being planted in this great lump of humanity, a fifth of the world's population.

From early years the medical missionary work was a factor, the first sanitarium being in Calcutta. The first nurses to be trained there were two Indian girls, each of whom had to flee from home to become a Christian. One day in the sanitarium, a Hindu gentleman asked one of these nurses: "How is it that you are not afraid to go about the city by carriage, or streetcar, just as the American nurses do, visiting the sick? Our Indian women are not accustomed to such publicity." He spoke in English. Our Indian nurse replied by asking him to read a hymn in one of our songbooks—

'Anywhere with Jesus I can safely go,
Anywhere He leads me in this world below;
Anywhere without Him, dearest joys would fade;
Anywhere with Jesus I am not afraid.'

The love of Christ casts out fear. One great factor is the training of India's youth for Christ and service. A college for English-speaking workers is operated in the hill-resort city of Mussoorie, in the Himalayas, while the college for the main Indian language workers is in Poona. Other high schools and elementary schools are carried on.

When the second World War brought invasion of Burma, the European workers had to flee. We may know that Burmese and Karens and others are carrying on there.

CHINA

It was not until 1901 that Adventists extended mission work into the Chinese interior. J. N. Anderson led a party into the Cantonese-language area in the south. Walking out from their first temporary lodgings, one of the women found a sign in large characters on a door—

“May the Great Truth Come Into This Door.”

It was a good omen as we entered the most populous mission land on earth. Though we were late in entering, for years the call of China had been hanging on the wall in the Mission Board office in America, in the form of the stirring stanzas by H. Grattan Guinness, of London. One stanza reads:

“O church of the living God,
Awake from thy sinful sleep!
Dost thou not hear yon awful cry,
Still sounding o'er the deep;
Is it nought that one out of every three
Of all the human race
Should in China die, having never heard
The gospel of God's grace?
Canst thou shut thine ear to the awful sound,
The voice of thy brothers' blood?
For a million a month in China
Are dying without God!”

Thank God, we got in at last. And what a work! The advent message is in every province.

Schools have trained multitudes of young people, and hundreds of them are out teaching, preaching, and ministering in medical missionary work. Everybody does everything that needs to be done. Our first printing office was rigged up in far Honan—by two doctors who were also working for the sick. Church schools and high schools have come in the centers of population.

When the war came to China through invasion by Japan, long before it grew into World War II, our college near Nan-king, our leading Chinese school was destroyed. Then its work was re-formed down in Kowloon, across the bay from Hong Kong. Then, when Hong Kong fell, it fled to the far west, near Chungking. But it keeps at the task.

Sanitariums were erected here and there—Shanghai, Canton, Nanning, Waichow, one near Hankow, near Mukden (in Manchuria), with clinics and dispensaries here and there. War has closed some of them. The main Shanghai sanitarium work was transferred to Chungking, the new capital of China, in the far west. A building was erected, equipped, and a Chinese graduate physician and staff were doing strong work. The bombers came over and leveled it, but the patients and staff were saved. A larger building was put up, and the bombers later came and laid it in ruins. The general director of our China Division hastened back to Chungking and found the doctor down in the crater, searching the rubble for anything that could be salvaged. “Now what shall we do?” the director asked the medical superintendent down in the pit. “Build again, a larger one,” was the doctor’s reply. And they have done it, and the work goes on.

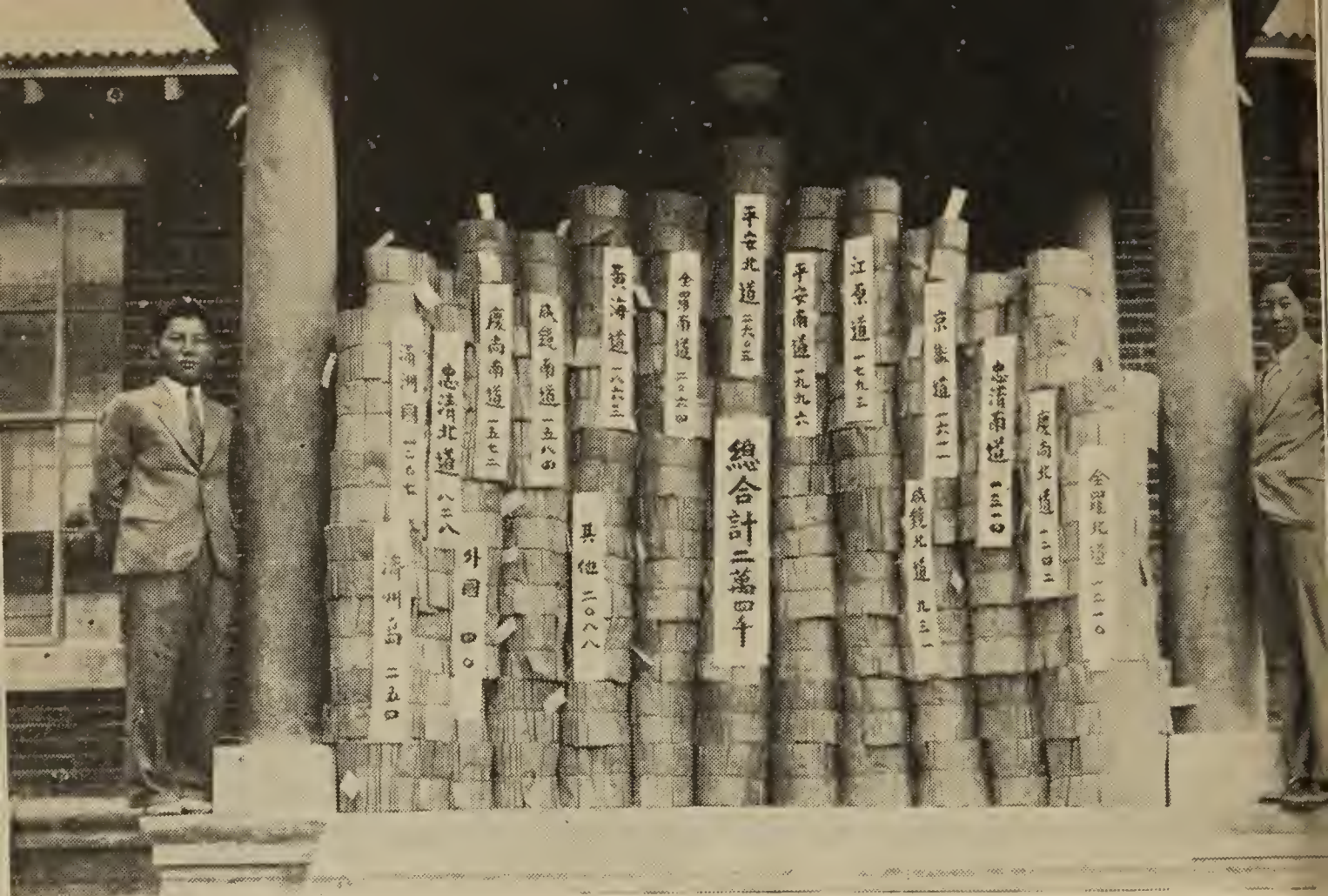
A large five-story hospital and clinic in Shanghai was operating still in 1944. It was built by gifts from the Chinese.

One story of prewar days illustrates the blessedness of this ministry to the suffering. A non-Christian Chinese woman had come to the Rubicon Road sanitarium, outside Shanghai. Her heart had turned to the study of the Christian faith. A surgical operation was necessary. Before using the knife the doctor with his staff in the surgery knelt round the patient on the operating table, asking divine help, and commending the woman to God's care. The patient's maidservant was in the room, but while the prayer was proceeding, the servant fled from the room as if in terror. Nothing could persuade her to return and she would not tell what had frightened her. The mistress recovered, and returned home with Christian books, in the Chinese, to continue her study of Christ and the faith. The woman's servant—she who had fled from the operating room as the staff prayed—was one day looking at the pictures in these Christian books. She came upon a full-page picture of an angel, with wings outspread. "There it is!" she cried. "There is what I saw when they were praying for you in Shanghai! A being like that came into the room and stood by you. That is what frightened me!"

So in all lands, as the missionary goes on, we know that "the angel of the Lord encampeth round about," whether seen or unseen.

The largest volume of religious papers and books ever poured out from presses in China came from the Adventist printing house in Shanghai. Their monthly periodical, *Signs of the Times*, reached a circulation of 100,000. When this second World War came, everything had to go to the west, into what has been called free China. The publishing office is now in Chungking, and in 1944 the circulation of the paper is near 75,000.

Most of the foreign missionaries in all the eastern part



One Edition of the *Signs of the Times* in Korean, Printed at the Mission Press. This Journal, in 1935, Enjoyed the Largest Circulation of Any Magazine in the Korean Language, Religious or Secular

of China had to evacuate when the United States came into the war. Numbers held on till they were put in internment camps. Most of these have been repatriated now; others are still captives. In the far west many foreign workers are at the task, and over all China the Chinese workers and thousands of lay helpers keep the light shining.

Here is an interesting thing. All along the Manchurian-Siberian border are many Russians. Our work has grown among them. In Harbin, chief city of the border, the Adventists have a large church. Some of these Russian brethren have been working among the Mongolians, westward. Kalgan, on the Chinese side of the Great Wall, is the headquarters of the Mongolian Mission. The mission operated a little printing press. And they tell us, for a fact, that in these few years that press has put out more Christian litera-

ture in Mongolian than put out before in a hundred years.

West of China's far west is Tibet. Years ago a mission for the Tibetans was planted in Tatsienlu. This is in China, but all that region is peopled mainly by Tibetans. A hospital and a printing plant are there. In northwestern China, there is another mission effort for Tibetans, beyond Lanchow. And now, this year, plans are hopefully under way to get a doctor and an evangelist into Lhasa, the closed city. From a cable message received in Washington as this is written, it is inferred that the doctor may already be on the long journey to Lhasa.

The Far Eastern Fringe of Asia

Along the eastern coast of Asia lies a chain of islands from Japan to the East Indies.

JAPAN

Our first mission was opened in 1896, by Prof. W. C. Grainger, of Healdsburg College (California), accompanied by a Japanese student of the college, T. J. Okohira. They opened a school in Tokyo, to teach English and the Bible. As young men of that university center studied in these classes, some at once began to accept the Christian faith. The first youth to go out as a missionary to his own people sold his boots and his watch to get money to continue in the field. He had as many as a thousand listeners in some places.

The work grew slowly. In later years a college for training young men as gospel workers was built in a rural location, while a girls' school was carried on in Tokyo. In the city compound a publishing house was ultimately erected, and a sanitarium. Churches grew up in the principal towns. Even before World War II began, Japan had adopted the plan of

having mission work led only by its own citizens. The work is therefore going on as in recent years, under the leadership of nationals.

KOREA (CHOSEN)

In 1904 two Koreans, visiting Kobe, Japan, came in contact with the Seventh-day Adventist church. They did not speak Japanese, but the pastor did intensive work with them by writing Chinese characters on slate, which both they and he could read, each with his own pronunciation. These men returned to Korea to spread the good news; later a call came for a teacher. The missionary who went over found the news of the faith "spreading like a prairie fire."

In the course of time all departments of the work were built up. There were a school and a small hospital in Soonan, and a large publishing house in Seoul, the capital. Here also a sanitarium came later. The care of the churches and of these institutions passed wholly into the hands of Korean workers when the war made evacuation of foreign workers necessary.

PHILIPPINE ISLANDS

J. L. McElhany (now president of our General Conference) was the first to begin public evangelistic work in Manila, for the English speaking. This was in 1906. Later others followed, to study the vernaculars. Soon Filipino evangelists joined in the work. For generations the people had been under the teaching of Catholic priests. With the American occupation and liberty of religion, there was a wonderful turning toward the Bible. From the southern part of the largest island, Luzon, for instance, a colporteur brought a call from the people. A Filipino evangelist went down. As he began to preach, the company of several hundred bowed, weeping and thanking God. The Holy

Spirit fell upon these truth seekers, it seemed, as in New Testament times. There was fruitage in all the islands.

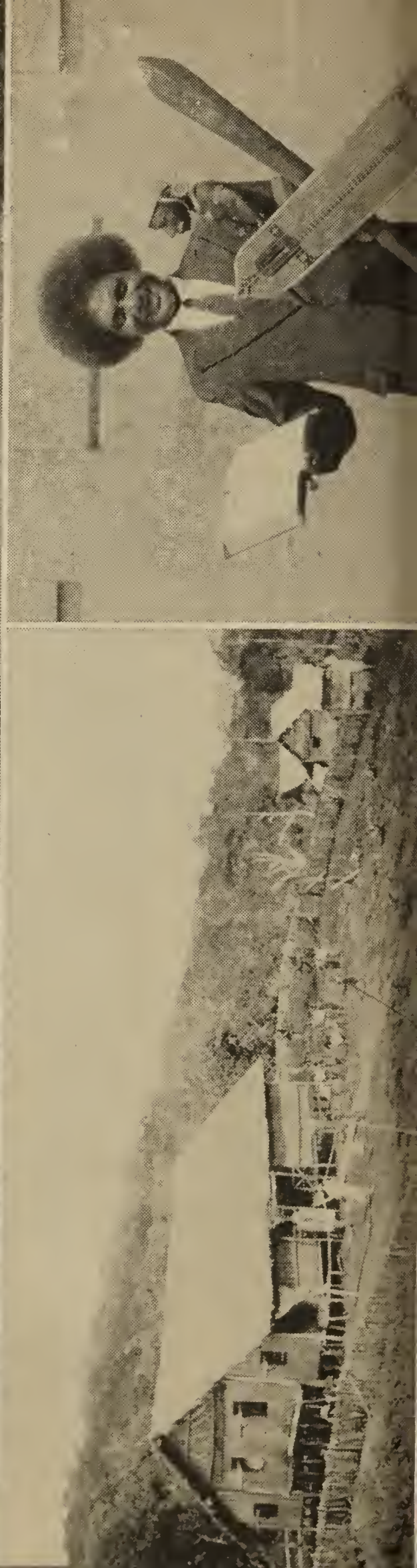
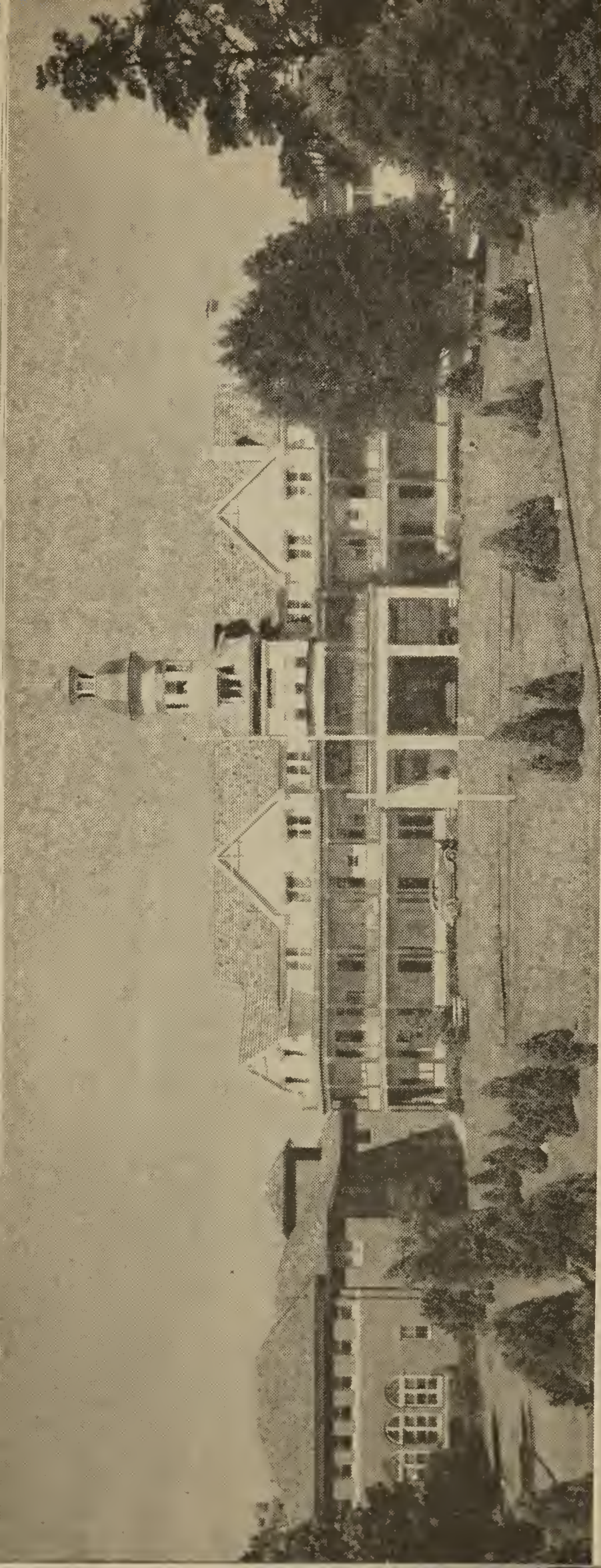
In recent years a publishing house in Manila has been supplying papers and books in various languages of the group. A sanitarium was erected. Near Manila is the central college for training workers, with church and intermediate schools in different parts of the city.

With the occupation of the islands in this war, foreign workers had to either get out or be interned. News comes that the Filipino workers are keeping at the task and winning souls.

SOUTHEASTERN ASIA AND THE EAST INDIES

With this island fringe, in mission operations, has been joined old French Indo-China, Siam (now called Thailand), and Singapore and the British Straits Settlements. Mission headquarters have been in Saigon, Bangkok, and Singapore. In the latter city was the administration office for all these territories, known as the Far Eastern Division. When invasion came, the foreign workers had to leave (save a few who could not, and were interned). Again we hear of good work being done by nationals who have been getting an experience in the cause for just such a time as this.

Through the years a work has been built up in Java, Sumatra, the Celebes, Borneo, and all the Netherlands East Indies, of various tongues and tribes. The burden of it all has fallen now upon the island people, with whom no communication is possible. Well we know that hundreds of earnest believers are keeping the lights trimmed and burning.



AUSTRALASIA AND THE SOUTH PACIFIC ISLANDS

IN 1885 our first missionary party sailed from San Francisco for Australia under the leadership of S. N. Haskell. They began in Melbourne, first distributing our California paper, *Signs of the Times*. Soon interested people were studying. Public meetings were begun in a tent, creating no small stir. Some storekeepers were closing their business on Sabbath; and a contractor, with government business connections, called a public meeting to explain why he did not operate the business on the seventh day.

Within the first year publishing work was started, with a monthly paper. Evangelistic meetings opened in other cities. The leader of the mission went over to New Zealand, and soon a work began there that still goes forward. One young man of New Zealand came to California to attend college, and returned to New Zealand an ordained minister. He is retired now, in Australia, but still carries on. So quickly has the work in Australasia spread that now both north and south New Zealand, Tasmania, and all parts of Australia are represented by various kinds of denominational activity, the same as in North America—schools, colleges, publishing houses, sanitariums; and in Australia there has been built up by the denomination a large health-food manufacturing business.

The Pictures.—Top: The Well-equipped Sydney Sanitarium, in New South Wales, Australia. Bottom: Missionary W. N. Lock Pioneers Interior New Guinea. Chief Kata Ragoso, Now a Christian, Has Saved the Lives of Over Seventy American Airmen Shct Down During the War in the Solomons

THE ISLAND WORLD OF THE SOUTH PACIFIC

The growing up of a strong base in Australasia was plainly a providential provision for evangelization of the island world of the South Seas.

It was at the Australasian Conference, assembled in 1906, that the believers of the Australasian Union formally and solemnly accepted the care of these thousands of islands as "Australasia's burden." They have wonderfully succeeded in administering their mission work.

In 1886 our North American churches had begun work in these islands, awakened to it by the coming of Pitcairn Island into our ranks. The record book of the island has this entry for October 30, 1886:

"The church on Pitcairn Island unanimously kept the seventh day as the Sabbath of the Lord our God. This was the result of a month's labor among us by Brother John I. Tay."

The Sabbath schools of North America built the ship *Pitcairn* that visited Pitcairn Island and left workers in various other island groups also. Later, as passenger ship communication became more available, the *Pitcairn* was sold.

The main Australasian base being in Sydney, the islands are not so far afield. The work has been so widely spread that few of the main groups are unentered. In reporting this present conflict, the newspaper correspondents mention few groups where we do not have missions. For years Guadalcanal, Bougainville, New Guinea, Rabaul, and all the rest, even to the Palau Islands (under fire as I write), have been familiar names in our mission reports. The gospel has been transforming head-hunters and even cannibals into earnest, healthy Christians. When our missionaries had to evacuate before the sudden invasion, well-trained island helpers took over the task, and well have they carried responsibility.

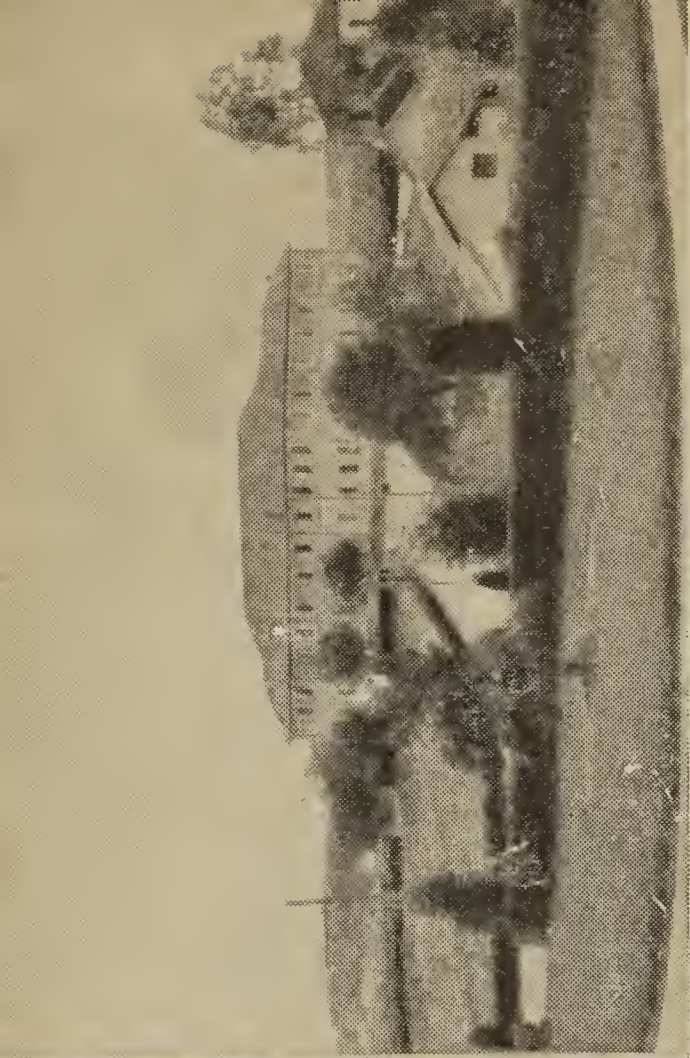
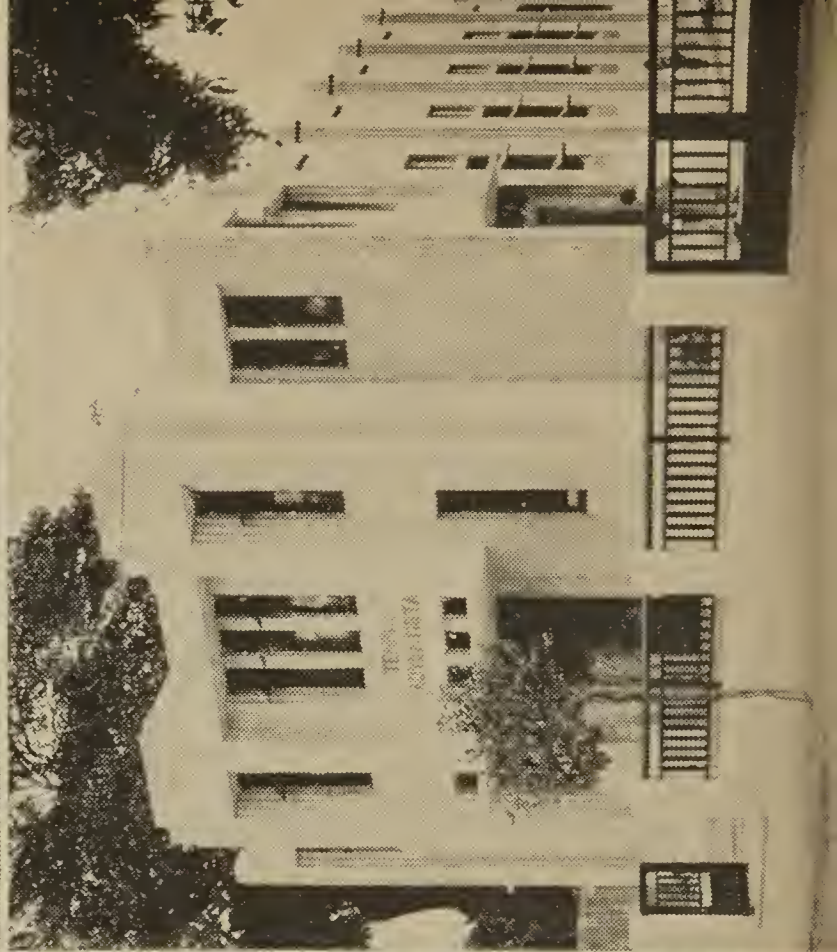
SOUTH AMERICA

OUR work for South America really begins with the coming into Argentina of a group of Seventh-day Adventist farmers from Kansas in 1888. George Riffel, who led the party, had been down there alone, earlier, before he found this advent movement in Kansas. Now, as the party reached the Paraná River port of Diamante, where they disembarked to go to the district in which they were to take up government land, they were happily surprised to find a German-Russian who had come from Europe to settle in Argentina. They learned that he had heard the advent message in Russia, and believed it. It was on a Friday that they were landing, and next day the new friend kept the Sabbath with them.

The farmer colonists called for gospel workers, and col-porteurs were sent, who sold mainly German and English books to settlers, even as far as lower Patagonia and the Falkland Islands. In 1894 the first minister, F. H. Westphal, entered the field. From this beginning the message spread into all parts of South America, foreign workers learning Spanish and Portuguese (the latter for work in Brazil, a country with an area about equal to that of the United States). Young people of the land were soon joining the staff, with Spanish or Portuguese as their mother tongue.

Every kind of gospel work grew up—churches, schools, publishing houses, sanitariums. It is the same as we have in North America, only on a smaller scale.

One novel feature was the Indian work, beginning around Lake Titicaca in Bolivia and Peru. A member of an inter-denominational missionary committee in South America once



said, "The Adventists' Indian work in Peru and Bolivia is considered the marvel of modern missionary endeavor." It is all to the praise of "the everlasting gospel" (of Revelation 14:6), planted among hungryhearted tribes in the high Andes. Thousands of those Indians have turned to God, and whole villages and even districts have been transformed. One story only, out of hundreds, may find space here:

When the missionary who had been the pioneer in the Indian work needed a lower altitude, he was transferred to service for the yet wilder Indians on the upper tributaries of the Amazon, which rises in Peru, near the Pacific. One day a chief of an uncivilized tribe was begging for a teacher. His village, or town, lay back some distance from the river.

"Next time I come down the river I will try to have a teacher for you," said the missionary.

"But how will you remember where to stop to find us? I am afraid you will pass us by."

"Tie strips of white cloth to the trees along here," replied Missionary Stahl, "and I will watch for your signal."

A year or two later the missionary was coming down the river with the teacher. The crews of the two canoes were all watching for the flaglike signals. Round the next bend they would watch carefully. But when they rounded that bend, lo, there were no signals tied to the trees; but all along, close to the bank, were the huts of a village. The chief had moved his whole town to make sure the missionary would not pass him by!

On the lower Amazon, in Brazil, two power launches

The Pictures.—Top: Missionary F. A. Stahl Vaccinating Campa Indians in the Interior of Peru. One of the Buildings at the Brazil Junior College, for Seventh-day Adventist Youth. Bottom: River Plate Sanitarium, in Argentina. The Templo Adventista, Church at Recife, Brazil



Missionary L. B. Halliwell and His Faithful Wife Ply the Waters of the Lower Amazon in Their Motor Launch "Luzeiro," Bringing Both Physical and Spiritual Help to Thousands in South America

carry the good news and bring medical missionary relief to the dwellers along the Amazon and its tributaries. So from east to west and north to uttermost south the message goes. When recently the word came that a group of believers had been gathered at Cape Horn itself, on Tierra del Fuego, the farthest south of any inhabited land, nearest to the South Pole, we thought of that delegate to the Norway Conference who came down from Spitzbergen, next to the North Pole; and we sang with new fervor the old missionary hymn—

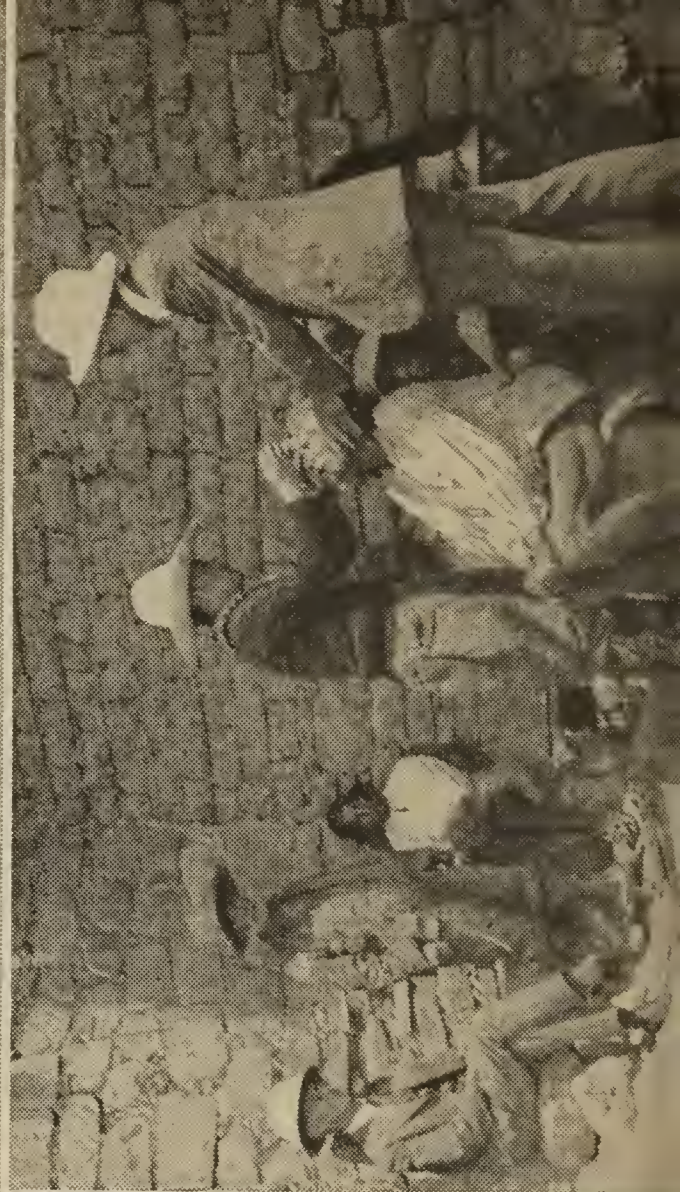
"Waft, waft, ye winds, His story,
Ye waters, onward roll,
Till, like a sea of glory,
It spreads from pole to pole."

INTER-AMERICA: BETWEEN THE CONTINENTS

CENTRAL AMERICA and the West Indies constitute in our organization (along with Colombia, Venezuela, and the Guianas) the Inter-American Division. Marvelous things we have seen here. The first evangelistic work was begun by D. A. Ball, in Barbados, in 1890. In 1892 ministerial work began in the Bay Islands, Honduras. But the year 1893 was the year of pressing on. W. G. Kneeland landed in British Guiana, A. J. Haysmer in Jamaica, and in 1893 a medical group (Dr. Lillis Wood, the physician) founded a sanitarium in Mexico.

"The isles shall wait for His law," was the prophecy. There is Jamaica, about 144 miles long and 50 miles broad. When we had two thousand members there we thought likely that was about the top for one island. Then the figure doubled, and then trebled; and now it is above ten thousand members, and five thousand more are identified with this movement in that one island.

For years the chief work in Inter-America was in English, but now the Spanish tongue comes into its own in a growing work in Mexico, Guatemala, Honduras, Nicaragua, Salvador, Costa Rica, Panama, Colombia, and Venezuela. Visualize schools training Spanish workers all the way round. And then there are Cuba, the Dominican Republic, and Puerto Rico. Haiti stands for the French tongue, along with the French islands of Martinique, Guadeloupe, and lesser isles. What a scene if one could see thousands marching past, with all the language banners flying. A worker in Mexico tries to



picture such a scene among the Indian tribes of Mexico alone, among whom our work has been winning souls. He says:

"If these believers among the tribes in old Mexico could pass before you, you would see a colorful procession.

"There would be several hundred of the Maya-Quiché people of Yucatan. Most of the men dress in white. The women wear their tribal *rebozo*, a finely knit scarf.

"There would be four hundred or more Yapotecans, who speak a low Mongoloid dialect. The women wear black satin, with bright red flowers knit into the dresses, and a plaited headpiece of white cloth.

"There would be one thousand or more Indians from Tabasco. Among these are groups of Chamula Indians, living so remote that only recently has any work been attempted among them by anyone.

"There would be several hundred Totonacos. The sisters with their brilliant red *kishquimas* would stand out in bright array. Just a few years ago these people were tree worshipers.

"You would see some Mayo brethren and some Yoquis from Sonora, and a number of Chichimecas from San Luis Potosí. The Otomi people from the central states would be in evidence, and a large number of Aztec Indians. Other Indian tribes would be there—the Populutus, the Tehuanas, and the Tepehuas."

Enough for the space available here, but not enough for the Lord of the harvest, who asks us to pray that yet more reapers may be sent into the field; for truly—

"The work that centuries might have done
Must close the hour of setting sun;
And through all lands the saving name
Ye must in fervent haste proclaim."

The Pictures.—Top: An Ardent Group of Colporteur Evangelists About to Start on Their Mission, in Jamaica. Bottom: The Training School at Port-of-Spain, Trinidad. A Seventh-day Adventist Missionary Giving Medical Aid to the Needy in Mexico

In Conclusion

THE GOSPEL WORK WILL BE FINISHED

CHRIST, the Lord of the harvest, promised that the message of salvation would be carried to all the world just before His second coming:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

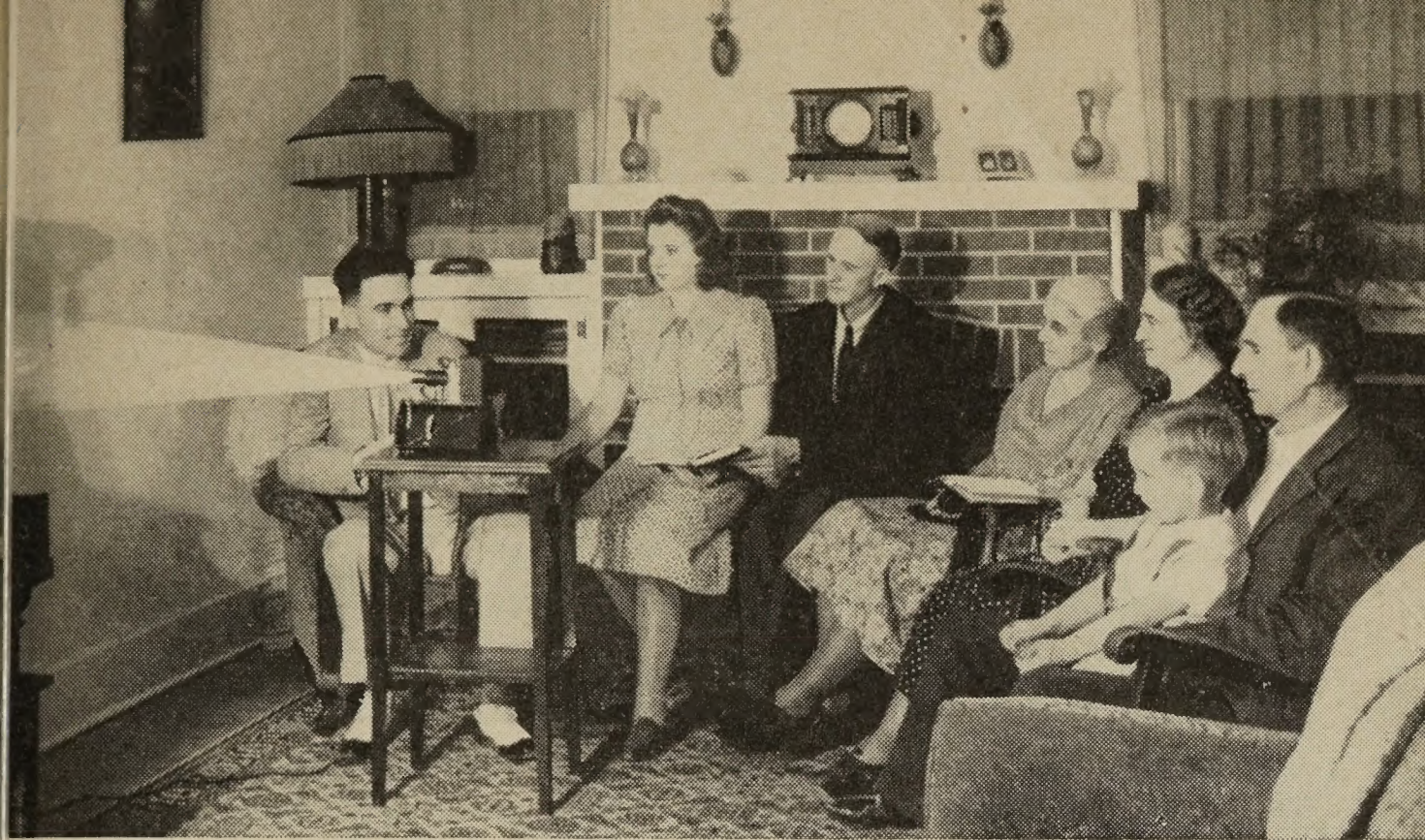
Wars and troubles on earth may make the ways of the gospel messengers hard; but God promises to see the work through to the finish. Not human might or resources or numbers are our reliance, but the might and power of God. Here is the assurance:

"For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Romans 9:28.

At the last the Lord is to work with a power that will call every truth-seeking heart to surrender. Speaking of the days of this finishing of His work, the prophecy says:

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh."

The Lord can speak to every heart. His Spirit will say to every soul, "Come!" For He is "not willing that any should perish, but that all should come to repentance." So He pours out His Spirit upon all flesh, calling men to repentance and life.



An Earnest Layman Giving a Bible Study to His Neighbors. Faith in the Imminent Coming of Christ Grows Stronger as the End Draws Near

In these days of the latter rain there is promise of special power for service in soul winning. The Lord will fit His servants to help others find the way of salvation. He says:

“Also upon the servants and upon the handmaids in those days will I pour out My Spirit.”

What a blessed privilege to work with Christ in seeking to help others into the kingdom. These promises for the days of the closing gospel work were spoken in ancient times by the prophet Joel. In the days of Assyria and Babylon the Lord was planning the work and message of deliverance for the last days. The prophecy describes the signs of the coming of “the great and the terrible day of the Lord,” and declares that the last-day church would have the message of deliverance for men in that time:

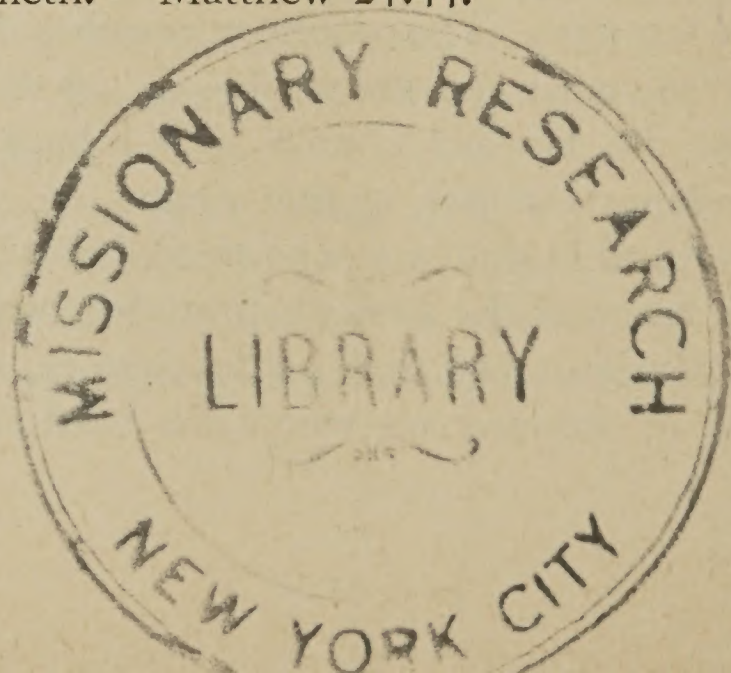
“And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel 2:32.

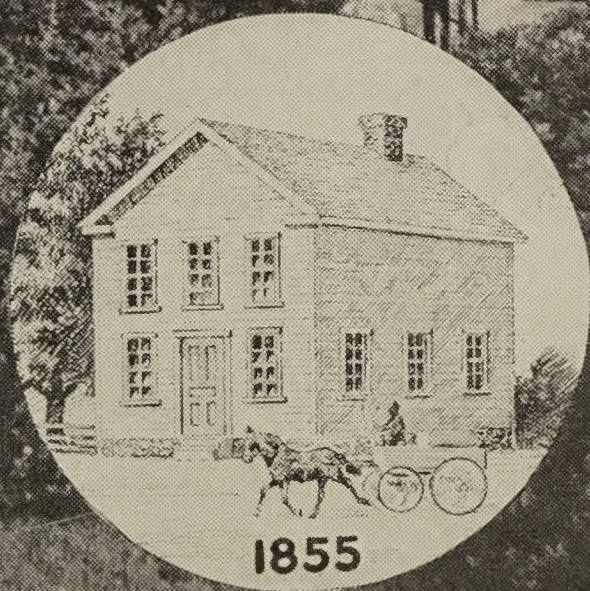
Thus it was foretold that in the day of His preparation the remnant church would be called to proclaim the timely message of deliverance—"having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Let none fear that the task is too great. "Fear not," says the Lord; "for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth." Isaiah 43:5, 6. And they are coming—coming by the thousands every year. They are coming from Catholic lands. They come from Protestant lands, and they come by thousands from the great non-Christian areas, as the message of deliverance reaches ears and hearts that are open.

"BE READY"

Christ's call to us now is, "Be ready." As the great searchlight of divine prophecy lights up the way before us, we see that the promised day of everlasting deliverance is drawing very near. By what sudden turn of events the last scenes of human history may be set in motion none of us can foresee. The Saviour's appeal comes to us all: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.





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Adventist publishing house.
(see insert).



“Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole.”

REGINALD HEBER